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BIOGRAPHY.

SKETCH OF THE LIFE OF SERVETUS, IN LETTERS TO THE REV.
JEDEDIAH MORSE, D. D.—LETTER VIII.

15th Jan. 1808.

Rev. and respected Sir,

At length I have finished my arduous task in making you acquainted with some interesting particulars in the history of Servetus. You now, I confide, be fully persuaded, that Servetus did not deserve such an horrible punishment, although his opinions were erroneous, in many respects more an object of our pity than of our scorn or indignation—that Calvin's hands were not pure from the blood of that able and unfortunate physician,—and that Sennebier did grossly misrepresent this tragical event.

How blessed are we Americans, who enjoy a full liberty of conscience, as our unalienable birth-right! Blessed country! where no man, who does not disturb the public peace, can be molested for his religious opinions. Can we be ever grateful enough to our heavenly Father for a blessing of such an immensurable value. We may search the word of God, and proclaim its truth, without

fear, and if we err through our own fault, the sin shall lie at our doors, and our judgment for the neglected opportunities must be severe indeed. Thrice blessed country! in which the Unitarian writers are more known, and Unitarians more numerous than Wetstein asserted of the United Provinces; yet this name is no name of opprobriousness, no signal of oppression by men of different opinions: neither is the hatred here so violent as then in that now-unhappy land; so that Wetstein, who was averse to their tenets, declared, "there was no surer way to oppress a man, and render him conspicuously odious, than to spread abroad that he is a Socinian, suspected of Socinianism, or inclining to these opinions, as then all directly concur with an eager zeal to crush him, as a poisoned beast and horrible monster, without examining if it is true or false—so that the simple accusation is sufficient, and Socinianism in our (Wetstein's) days, like high-treason, is by

the clergy the crime of them, book, which I shall chiefly perform who, though blameless, have incurred her displeasure." from MS. papers of Samuel Crel- lius, more fully than have yet

I promised you in my last a been published either by Mosheim succinct account of this famous or Bockius.*

CHRISTIANISMI RESTITUTIO totius Ecclesiæ Apostolicæ ad sua limina vocatio, in integrum restituta cognitione Dei, Fidei Christi, justificationis nostræ, regenerationis, baptismi et cœnæ Domini manducationis: restituto denique nobis regno cœlesti, Babylonis impiæ captivitate soluta, et Antichristo cum suis penitus destructo.

בְּתַחֲתֵי אֵיךְ מִדֵּד סִיכַחֵל דָּשֶׁר

Kai ἐγένετο πόλεμος ἐν τῷ οὐρανῷ

M D L III.

After the title-page, page 2.

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- ii. { 199. Incipit de Trinitate Divina, &c. in Spiritu, Dialogi Duo. Primus agit de legis, umbris et Christi complemento, Angelorum, animarum et inferni substantia. Michael, Petrus, Elohim ille apud Mozem initio creans et Joannis verbum, &c.
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- iii. { 287. Incipit Lib. i. de fide, &c. Proæmium, "ostium jam est nobis apertum, ut," &c.
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- iv. { Propositio: Generationem Filii Dei Naturalem, de Spiritu Sancto, de substantia.
376. Desinit Lib. iv. conclusio. Apoc. xxii. et Antichristum adventu tuo certe destruis. 2 Thes. ii. Fiat. Amen.
- v. { 577. Epistolæ xxx. ad Jo. Calvinum, &c. Epistola prima, Jesum illum Nazarenum.
664. Epistola xxx. desinit, "Spiritu ipso veritatis ductus, per Jesum Christum et Deum Patrem. Amen."
664. Signa 60 Antichristi, et revelatio ejus jam nunc præsens. Primum signum orbis perturbatio, et consummata tribulatio. Matth. xxiv et Luc. xxi.
- vi. { 670. Conclusio desinit, "Libera nos miseros ab hac Babylonica Antichristi captivitate, ab hypochrysi ejus, tyrannide et idolatria. Amen."

* Mosheim l. c. Bockius ii. 2—354.

- vii. { Page 671. De mysterio Trinitatis et veterum Disciplina, &c. Apologia
"Duplicis falsi me reum incusans Philippe! id primo," &c.
734. Desinit, "in Deo relucens, et in æternum regnans." Amen.

M. S. V.

1553.

Sequitur Index Librorum et Capitum et Rerum specialis non Alphabeticus; cum indicatione Paginarum.

Nempe,

Index Primi Libelli excussi an. 1531 et 1532.

(Qui etiam exstat Manuscriptus in Volumine Magno.)

1° De erroribus quorundam circa Trinitatis mysterium, et de eadem re agit Lib. 1. 2. 3. 4. 5. 6. et 7.	-	-	-	-	-	-	1
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{ Titulus iii. a pag. 355	-	-	-	-	-	-	-
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Pag. 671

N. B. Index primi libelli, et Index ultimi voluminis, ut dicitur, incipit a pag. i. Sed hoc Manuscriptum et typis impressum exemplar non constat duobus voluminibus, quæ a pag. i. incipiunt; sed est unicum volumen a pag. i. ad pag. 734. sine interruptione ad finem usque. Quid volumen primum et volumen ultimum indicat, non liquido constat, nisi habeat respectum ad exemplar scriptum duobus voluminibus magnis, incipientibus uno atque altero a pag. i.

Amstel.

T. N. 1766. 15 Sept.

PREFATIO.

Qui nobis hic ponitur scopus, ut est majestate sublimis, ita perspicuitate facilis, et demonstratione certus: res omnium maxima Lector! Deum cognoscere, substantialiter manifestatum, ac divinam naturam vere communicatam. Manifestationem Dei ipsius per verbum, et communicationem per Spiritum, utrumque in solo Christo Substantialem, in solo ipso plane discernemus, ut tota verbi et spiritus Deitas in homine dignoscatur. Manifestationem divinam a sæculis explicabimus, magnum citra controversiam, pietatis mysterium, quod sit Deus olim in verbo nunc in carne manifestatus, Spiritu communicatus angelis et hominibus visus, visione olim velata nunc revelata. Modos veros aperte reiceremus, quibus se nobis exhibuit Deus, externe visibilem verbo, et

interne perceptibilem Spiritu; mysterium utrumque magnum, ut Deum ipsum homo videat et possideat. Deum antea non visum nos nunc revelata facie videbimus, et lucentem in nobis ipsis intuebitur, si ostium aperiatur et viam ingrediamur. Aperire jam oportet ostium hoc et viam hanc lucis, sine qua nihil potest videri, sine qua nemo potest sacras scripturas legere nec Deum intelligere, nec Christianus fieri. Hac veritatis est via certa, facilis et sincera, divinam Christi in verbo generationem, Spiritus Sancti veram perfectionem, et eandem utriusque in Deo substantiam, integre sola patefaciens, Deumque ipsum nobis ob oculos ponens. Digessimus autem in quinque libros viam hanc otam, adjectis postea Dialogis ut quæ per gradus quosdam ad integram Christi cognitionem asceudamus.

Primus Liber continet tria.

Pag. 10. Spm = Spiritum

— 3. qu = que

— 3. ptt. = potest

— 3. coicatus = communicatus

& = et

— 5. fateret = faterentur

— 5. qd = quid

Pag. 30. Attanasio = Athanasio

— 33. i. Timoth = e Timoth

— 130. Pytag = Pythag

pulcrum = pulchrum.

Supra descriptiones paginarum per totum opus.

Prooemium a pag. 3—5.

1^o { a pag. 5 de Trinitate † Lib. i. a pag. 92 de Trinitate † Lib. iii.
— 47 ——— † — ii. a — 125 ——— † — iv.
a pag. 163 de Trinitate Lib. 4.

2^o a pag. 199 de Trinitate 2^o Dialogus i. a pag. 248. de Trinitate Dialogus ii.

3^o { a pag. 287 3^o de fide et justitia Lib. i. || a pag. 314 de Lege et Evangelio Lib. ii.

4^o { a pag. 337 de charitate † Lib. iii. || a pag. 355 4^o orbis perditione || Lib. i.
a pag. 4. de circumcissione † Lib. ii. || a pag. 470 de ministeriis ecclesiae
Lib. iii.

5^o a pag. 525 de regeneratione † Lib. iv. || a pag. 577 5^o Epistolæ || Epistolæ ||

6^o a pag. 665 6^o Antichristi Signa † Antichristi || a pag. 671 7^o Apologia ||
apologia.

7^o pag. 734 finit, et in aeternum regnantem. Amen. Amen.

M. S. V. 1553.

Exemplar hoc Restitutionis Christianismi descripsit quondam Claudiopoli in Transylvania, in gratiam Patris mei Christophori Crellii, in Prussia Brandenburgica tunc degentis, vir nobilis et Reverendus Andreas *Lachowski* a Moscorow, Eques Polonus et Minister Ecclesiae Unitariorum Polonorum Claudiopolitanae, e typis impresso Libro Serveti, quem in Anglia nactus erat Dominus Marcus Szent-Ivani, Episcopus postea Ecclesiarum Unitariarum in Transylvania, cum inter annum 1660 et 1670 in Anglia peregrinaretur. Unde rediens in Transylvaniam per Marchiam Brandenburgicam Librum illum Serveti impressum cum Joanne Preussio, ministro Ecclesiae Unitariae in Marchia, Socero postea meo communicavit; quem etiam, in usum suum, partim ipse Preussius descripsit, partim per Jeremiam Felbingerum, partim per alium quendam describi curant. Antequam istud PREUSSII manu descriptum EXEMPLAR in Bibliothecam viri Eruditissimi Domini Andreæ Erasmi a Seidel, Consilarii Regis Bonessiae deveniret octernionem penultimum in hoc exemplari meo per *Lachovium* descripto, negligentia amici cujusdam in Prussia, cum Liber nondum compactus esset, deperditum, *INDE filii mei manu restitui. Sed †PREUSSII exemplar paginas libri impressi Servetiani non ubique exhibet in margine. Liber iste impressus typis ad huc fortasse Claudiopoli in Transylvania inter Unitarios reperiri potest.

Adscribo ista Coningswaldiae. An. 1719 die 19 Februarii.

SAMUEL CRELLIUS.

* inde-nempe ex Preussii Exemplari.

† absque designatione Paginarum.

(a) Postquam hæc scripsi, incidi in Epistolam, quam Petrus Adami, comes peregrinantis D. M. Szent-Ivani, an. 1668. Claudiopolim reversus, ad Jo. Preussium dederat, unde cognovi peregrinationem istam intra annum 1660 et 1668, non 1670 accidisse.

Codicem istum Seidelio a me donatum possidet nunc vir clariss. Martinus Vegssiere La Croze, consiliarius aulicus, et Bibliothecarius Regis Prussiae; non a Sam. Crellio, ut nupera historia Serveti, sub auspiciis Clariss. Moshemii edita, perhibet, sed ex Bibliotheca Seidelii mortui acquisitum.

Adscripsi Amstelodami 1728 in Julio.

P. S. Postea Amstelodami anno 1735 a Clariss. Steph. Agh Ecclesiae Unitariorum Transylvanorum, tunc alumno studioso, nunc Professore Gymnasii eorum Claudiopolitani, percepi, opus istud impressum Servetianum, jam inter Unitarios Transylvanos non reperiri. Nam cum eis, occupata a Leopoldo Imp. Transylvania, utrumque templum Claudiopoli a Romano-Catholicis adimeretur, imminente hoc periculo, improvide securi neglexerunt Bibliothecam suam e templo majore, ubi collocata fuerat, mature subducere, quæ proinde a Jesuita occupata fuit. M. V. La Croze exem-

plar suum MS. donaverat Jo. Christ. Wolfio, Ecclesiastæ Hamburgensi, a quo postea devenit ad Uffenbachium, post cujus obitum cum libri ejus Francofurti ad Moenum, auctione venderentur, exemplar hoc P. de Hondt, Bibliopola Hagensis sibi comparavit, quod apud ipsum vidi, et cognovi illud ipsum esse, quod olim Seidelio dono dederam.

Hæc adscribo Amstelodam an. 1745 mense Jul.

Accepi tamen litteras a supradicto clariss. Steph. Agh anni 1745, 30 Dec. Claudiopoli exaratas, ubi hæc seq. leguntur, "Libros clarissimi D. M. Szent-Ivani, cum duo illa templa amissemus una cum templis non amisimus; nam non erant illo tempore in locum illum templo Cathedrali adjunctum, in quo multi Ecclesiæ nostræ libri asservabantur illati, ac Libros illos, de quibus scripsi, Serveti, nominanter autem Restitutionem Christianismi in Catalogo Librorum ejus non reperi. Si tamen dehinc casu quodam vel in Bibliothecis Ecclesiæ nostræ vel alibi locorum repererem," &c.

Atque ita non omnis spes adimitur, *Restitutionem* illam *Christianismi*, typis excusam in Transylvania ad huc inveniri posse.

Exemplar illud MS. quod Petrus de Hondt Francofurti ad Moenum, ut supra diximus, acquisiverat, venditum est Hagæ comitum proxime præterita estate anni 1745 ti. in auctione librorum ejus, octoginta sex florenis Hollandicis. Emit id Hartig, Bibliopola Amstelodamensis. Petrus de Hondt hoc suum exemplar cuidam legendum concesserat, quod is descriptum a se intulit in libros auctione Amstelodami, ante duos fere annos, et constitit emptori plus quam centum florenis Hollandicis.

Adscribo hæc die 27 Januarii an. 1746.

You observe, Sir, that according with these memorandums of Sam. Crellius, there are presumptively existing at least,

1. Printed exemplar of Servetus' *Restitutio Christianismi*, in Transylvania.

2. MSS. taken from this ver.

1. That of Sam. Crellius, copied by the Rev. Andr. Lachowski—its fate unknown.

2. That copied by the Rev. — Preuss and others, bought 1745 by Hartig, a bookseller, at Amsterdam; which is the same with that in the Royal Library at Gotting. (in the year 1775) and before belonged to Mr. De La Croze at Berlin.

3. That clandestinely copied from that of the Hondt.

4. That copied from the Göttingue MS. by the Rev. J. J. Stapfer, of Bern, in 1775.

Bockius mentions one, once in the possession of the Rev. — Jablonski, but it seems, his information was incorrect, if it was not the same with N. 3.

If I have satisfied your desires, and gratified in part your curiosity, my time shall have been well expended; while your candour will make allowance for incorrect language. If you can rely on my faithful compilation—of this I presume to claim the honour. Permit me now, if I have not tired your patience too long, to recommend me to your attention, and to assure you, that I remain with high respect and consideration, your's,

CANDIDUS.

THE SAY PAPERS.

No. XIX.

EXTRACT FROM MR. SAY'S JOURNAL OF A VOYAGE TO HOLLAND,
DATED MAY 20, 1716.

After waiting some days in expectation of sailing, I was called on board of the *L. a* Holland trader, this morning, about three. The vessel lay in the roads. We came on board about four, and immediately weighed anchor for Rotterdam. Wind at W. S.

I found aboard of her a Grecian, and saluting of him *χαῖρε Κύριε*, he addressed me *χῆρε* or *χῖρε Κύριε*. He talked common Latin, together with an equal stock of the learned Greek he had picked up in his travels, for hardly any man in all Greece understands either of them, not the Patriarch of Constantinople, who he pretended was personally known to him. Yet he pronounced the Greek after the manner of the modern Greeks, i. e. *η α ι ε ι ο ι η ι*, &c. were all sounded as *ι*. Thus *αὐθρῶτε* and *αὐθρῶτοι* were the same with him.

He observed the accents, but for the rest, though I gave him a chapter in the Acts to read, of which I knew the contents, yet I understood nothing that he read, any longer than while I kept my eye on the book.

He was of Macedonia, and pretends that the Grecians there still preserve their own tongue, though corrupted; and that the Christians there, and even throughout the Empire, are three times the number of the Turks. They are very poor, both priests and people, and for that reason very ignorant; enjoying the liberty of their religion, but deprived of all places of trust or profit. They pay for every head in their families to the Turk ten *Duc.* And if he were to return into Turkey after twelve years absence, he is obliged to pay all arrears, but the wife and family pay nothing in the absence of the husband.

His subsistence was by making and selling Hungary water. He had lived in Holland six years, three in Poland, and three in Germany; and spoke, after his manner, twelve languages. He had been about six months in England, and had learned hardly any thing of it, having spent great part of his time at Oxford and Cambridge, where he pretended to have met with many who were

friendly to him, and that he left England with the greatest regret of any country into which he had travelled. He asked me of which University I was, and when I answered of neither, but of a private academy, he asked me the reason why? This led us into a discourse of the Church of England, and of the Dissenters from it, and of the reformed churches in general.

He agreed with me, that a bishop and a presbyter were the same by divine constitution, and that the meanest priest was equal in office to a bishop, an archbishop, a patriarch; all were the same. But when I observed to him, that if a person came over to the Church of England from the Reformed Churches, in which he had been a presbyter, he was obliged to be re-ordained, he answered me it was because *illis nullum est Sacerdotium*; that *Sacerdotium erat Mysterium*, that is, as he explained himself, *Sacramentum*, of which he said the Greek, as well as the Latin church, acknowledged seven, though there were two only generally necessary to salvation, by which I perceived he had not been at Oxford and Cambridge to no purpose, where he had found learned men, as he said, who explained themselves on this head after the same manner. I answered him that, properly speaking, there was no priesthood at all in the Christian religion, and that if by this word he meant a regular authority of preaching the gospel and administering the sacraments, the presbyters or bishops of the Reformed or Calvinistic churches were duly invested with this authority, but if by the word *Mysterium*, he meant some chimera of which Jesus Christ and the Holy S. knew nothing, the Protestant churches would leave it to those who were fond of it.

After this discourse, as we sailed up the Maese, we diverted ourselves in reading Virgil and Horace, the former of which he seemed to understand by the emotion he expressed at some beautiful passages, but Horace was too difficult for him, by reason of his frequent allusions to the customs and histo-

ry of the Romans, with which he was therefore with hearing me explain it in not so well acquainted, and pleased more obvious expressions.

No. XX.

SOPHIA SELCHRIG'S* PETITION TO MR. SAY FOR RELIEF.

Reverend Sir,

I being a person much reduced to want, by reason of this hard season, makes me presume to trouble you, which I hope your goodness will not resist to relieve, I being the widow of Mr. Selchrig, who was left four years and four months on the island of John Ferinanda; and besides I had three uncles in Scot-

land, all ministers, to wit, Mr. Harry Rymer, Mr. James Rymer, and another; therefore depending humbly on your prudent and wise consideration of my present circumstances,

Revd. Sir,

Your petitioner shall ever pray.

SOPHIA SELCHRIG.

No. XXI.

DR. W. HARRIS TO MR. SAY, ON HIS INVITATION TO WESTMINSTER.

Letter I.

April 20, 1734.

Dear Sir,

I designed to have writ to you, but being out of town on Tuesday, had not the opportunity of seeing the gentlemen from Westminster, and hearing particularly what passed at Witham.† As I have taken some pains in this affair, and watched all opportunities by fitting methods to lead their thoughts this way, so I think you have a good right to any assistance I am able to give you, and I shall do it with the frankness of a friend who greatly loves you, and without any reserve.

As to your difficulties, Sir R. is a gentleman of learning and piety. His learning mostly in the classical and critical way. His notions in religion are strict Calvinisme. He greatly affects the books of the old Puritans. Dr. Calamy was bred in the middle way, and

his whole preaching was in that strain. He never troubled them with predestination. We are all of opinion, you will be as like to please Sir R. as any man who is fit for the place. However, it is able to support a minister independent of him, as I am informed their own subscriptions are near 150l. per annum. Dr. C. lived among them for thirty years, though with a large family, with honour and comfort, though not without some exercise of prudence upon particular occasions, for which there is need every where.

The reasons for acceptance are,—That 'tis an ancient and considerable congregation, which has been always under the care of worthy men, Dr. C. Mr. Alsop, Mr. Cawton, up to the ejection, and should not fall into the hands of the young and unexperienced. It raises about 100 a year for the fund, upon which the country so much depends.

* The widow of Selchrig, or Selkirk, De Foe's Robinson Crusoe. The petitioner was not very accurate in her spelling, though we have given her letter, in that respect correctly. In the direction, the name Say is spelt *Seith*.—ED.

† At this place, a deputation of the Westminster congregation met Mr. Say, to urge his acceptance of the pastoral office: the members of Presbyterian congregations had, at this period, some zeal for the interests of their respective societies, and were not a little anxious to shew marks of respect to their ministers. The name of the place is written *Wickham* in an address of the Westminster people to Mr. Say, about this time.

Two invitations from them to Mr. Say are preserved in the papers, and an acknowledgment of his acceptance of their call: one letter is signed by fifty-two names; the signature of *Samuel Horsley* is in all of them; he is supposed to have been the grandfather of *Bishop Horsley*; he was evidently a leading man at Westminster, as the letters are all in his hand-writing.—ED.

They have been long destitute, about two year, and difficultly brought to agree, and have unanimously centered in you, with the approbation and good will of all the ministers in town; and your refusal would hazard a breach which might be uncomfortable to you as well as to them. You would be of great use among your brethren to the common interest, who want men of experience and temper; and Ipswich can be easily supplied by some younger man, who would not do here. As to your health, who have long lived in the country, a house may be got near the Park, or near the river, which is open and airy.

I think there can be no reasonable doubt of the fitness of accepting, but only of the manner, which I would advise should be as frank and as speedy as is consistent with prudence. If you

can't come till the end of May, I think it would be right to send your acceptance sooner and set their minds at ease.

Upon the whole I think the call of Providence very clear and special; the prospect of comfort and usefulness very considerable; the reasons for it very strong; the difficulties very little. We must indeed leave events to God, while we follow plain duty, and trust in his care and mercy. I pray God direct your thoughts and guide your way in a matter of so much importance to yourself, and to the public interest.

I am

Your affectionate Bro. and Servant,
W. HARRIS.

Aliff-street, Goodman's-fields.

P. S. Hearty services to Mr. Baxter and Mr. Notcutt.

No. XXI.

DR. W. HARRIS TO MR. SAY.

Letter II.

December 29, 1736.

Dear Sir,

I have just received yours, and return in answer that it has always been a maxim among us, that our churches are not prisons, and that any member has a right to ask a dismissal upon a sufficient reason, and ought not to be denied.

If you have any tenderness in your mind about it, I would advise to admit her to the Lord's table next Lord's day, as an occasional communicant, and then send a line by her to Mr. Brine, to know his mind about it. If the reason be

because you are not of his denomination, I think we should not only refuse to admit it, but should protest against it, for that is unchurching all but their own way, which is the great uncharitableness of many among them. Mr. Bayes, who is with me, joins in the same opinion, and am, with great affection and respect,

Your's,

W. HARRIS.

P. S. Mr. Brine was a layman of very mean condition in Northamptonshire; became a preacher of late years.

No. XXII.

MR. SCOTT, OF IPSWICH, TO MR. SAY, GIVING AN ACCOUNT OF HIS ORDINATION.

Ipsw. Sept. 25, 1737.

Rev'd. and Dr. Sir,

I take the freedom to give you a line by Miss, just to inform you how I got over the difficulties and embarrassments which for some time retarded my ordination. Mr. Meadows, of Needham, insisted upon a previous examination, in the usual form. I complied so far as to offer not only a view of my confession, but also to pray and preach before him at some place appointed. This concession would not suffice. He insisted upon asking me any questions he should think

proper for his satisfaction; and he claimed this *as his right, upon the authority of God*. I for my part could find no charter for this jure divino in scripture, and therefore could give no countenance to it. My brother Baxter I found at bottom in Mr. Meadows' sentiments, which made me fear I should never carry my point. But my immoveableness I imagine shook him. After having waited some time to know his mind, I went to him one morning and begged to know positively what he intended to do. He then told me, he would join in my ordination,

if Brother Steward would. This answer put me on taking a journey over to Bury. Mr. Steward very freely declared his satisfaction, and promised his concurrence. In my return home, I called upon Mr. Meadows and Mr. Chayce, and invited them to my ordination, but they neither of them vouchsafed me that favour; nor did Mr. Wright, of Debenham, whom I also invited. The ministers present were, Mr. Baxter, Mr. Steward, Mr. Williams, Mr. Notcutt, Mr. Wood, senior, Mr. John Ford, Mr. Wood, junior, Mr. Harmer, Mr. Chorley, and Mr. Hutherson, of Ridgewell, uninvited. The order of the day was as follows:

Mr. Ford began with an introductory prayer. Mr. Wood, senior, prayed next. Mr. Ford then read, and set a psalm of Dr. Watts'. After which Mr. Baxter preached from Col. iv. 17; it proved a charge instead of a sermon. My confession, which followed next, took up twenty minutes: it was thrown into quite a different form from that which I read to you. After answering the questions, came on, as usual, the ordination, which was performed with laying on of hands, Mr. Baxter praying.

Mr. Steward gave the charge, and unhappily pitched on Mr. Baxter's text for the fountain of his thoughts; so that they too much interfered.

After the charge, Mr. Williams prayed, and was followed by Mr. Chorley; then Mr. Ford having read, and set an hymn of Dr. Watts', Mr. Notcutt concluded. The whole was brought within the compass of five hours.

The evening before the day of ordination, we met in the vestry to consider the confession. Only two or three expressions were objected to, which, in deference to my seniors, I altered. The ministers treated me with great tenderness; they asked no questions, nor called for any testimonials. I earnestly request your prayers for the divine blessing on this solemnity, and on my future ministry. My wife joins in respectful services to Mrs. Say. I am, dear Sir, with renewed acknowledgments of your many favours,

Your unw. Brother and much obliged servant,

T. SCOTT.

I should be glad to hear of Miss getting well home. I wish we could have enjoyed more of her agreeable company.

No. XXIII.

LETTER FROM MR. SAMUEL COOK,* A BLIND ORGANIST, TO HIS UNCLE, ON HIS MARRIAGE.

Honoured Sir,

A friend I have long found you, and all along had reason to account you as my father; nor have I less esteemed you,

or with less care to please, or dread to displease, had you in all my views: so that I have sometimes pursued with pain when I have sought for pleasure.

* SAMUEL COOK was Mr. Say's sister's (Elizabeth) son. He did marry the Roman Catholic mentioned above. Mr. Say was providentially at Norwich, when she was near her end. She appeared to be convinced by the arguments her husband had used in favour of Protestantism, but her priest visited and told her she would be lost, and in a far worse condition than others, as she had once been in the bosom of the church, &c. She was in the utmost distress of mind, wishing to be right, and Mr. Say thought himself justified in administering comfort to her on that ground.

His father lived at Norwich. Great interest was made for S. C. to be organist at White-Chapel, but he lost his election: he was afterwards chosen to St. Peter's, Norwich. Some years before he died, Becket was appointed performer in his room, but the full salary was continued to him; but he never got over the chagrin of being prevented from playing.

Samuel Cook used to amuse himself in making poetry, and would repeat most of his performances with great energy. Samuel Say Toms met him several times at Mr. William Manning's, Norwich, and was much entertained by seeing and hearing him. He had turned many of David's psalms into blank verse. S. S. T. visited him at his lodgings, where he has seen him in full enjoyment, while playing on a dumb organ, the people in the house not liking the continual sound. He

That was my case two years ago, in what Mr. Manning informed you of. And then it was that my care began to work wrong, when I loved one whom I feared you would dislike; and studied more to keep you from the knowledge of it, than myself from the fault. Yet I did decline it, as I told you. But—seeing what I cannot say, (not just in *sight*, but *sense*) in every sense a soul that seemed designed to make me happy, I returned: though so distracted at the guilt of persisting contrary to your will, as my duty, I have made but a sorry lover; by absence and reservedness trying her truth and temper; while she unmoved holds constant. What but a mind formed to softness, could ever admit a thought of me! What but a generous spirit indeed could dispense with one by misfortune contemptible. Pride—would look above it: deceit—could have no ends in it: heat of passion—would not have waited: a wavering fancy—could not have suffered.

Thus proving—I cannot dare to doubt, what observing, from the first moments of acquaintance, engaged me; as her goodness of temper; mildness of spirit and soberness of conduct; which surely are good things, though in a Papist. But she has had the name not seven years; and now has not a notion worth the name; but quite against the rules pries into other schemes, and will I hope to purpose.

Now, as to the business of my last letter, this is *the manager* I would have; who, being brought up in it, must *th^e* better know it; and when our interests are one, the better do it. 'Tis much encouraged here, as they which cannot serve me other ways, can this way. But I have almost disobliged some with fearing about your approbation, which I fear to ask, and fear to hear, not daring to expect your consent to that which proves me

Your disobedient nephew,
SAMUEL COOK.

MISCELLANEOUS COMMUNICATIONS.

OBJECTIONS AGAINST THE OBSERVANCE OF CHRISTMAS DAY.

To the Editor of the Monthly Repository.

SIR,

The following discourse was delivered to a society accustomed to assemble for public worship on the 25th of December. In the few instances in which the writer conformed to this usage, he addressed himself to the younger part of

his audience, but having considerable objection to a practice discordant with the seeming object of their meeting together, he stated to them his reasons for discontinuing the service. The subject does not appear to have much occupied the attention of professed

had a great turn for mathematics, and had made himself several curious articles, as an apparatus for solving of problems. He used to say that music was exact proportion, and therefore there was a near affinity between music and mathematics, or the doctrine of proportions, and he evidently had as great pleasure in mental contemplations of propositions and tracing them out by the touch of his fingers, as the greatest adepts have in judging of musical sounds by the ear.

He was deemed a good performer of church music in the old grave stile, and could not bear the introduction of light airs in the intervals, which became too soon fashionable for his comfort. Just before S. S. T. was one time at Norwich, Mr. Cook was called to play the organ at the cathedral, on some public occasion, which he did to approbation, & the good old man's spirits were highly cheered by it. A cousin of his who used to lead him to Mr. Manning's was a singer in the cathedral choir. He had by some means lost one hand.

S. S. TOMS.

Christians, but may not be unworthy of the attention of your readers; if such be your opinion, the insertion of the following address will oblige a constant reader of your valuable Repository.

IN the performance of religious services, as in the practice of duties, which are supposed to be of moral obligation, there is no sentiment which I would more strongly inculcate than that of the Apostle: "Let every man be fully persuaded in his own mind." Without such a conviction of their propriety and usefulness there can be little merit in the performance of them, and there will be no inconsiderable danger, that the services themselves will be unedifying, inconsistent or absurd. But to have the assurance and conviction of our own minds, it is necessary that we examine and clearly understand the subjects upon which we imagine ourselves to be so fully persuaded, otherwise our confidence is nothing more than prejudice, and our adherence to that persuasion is a superstitious attachment, which can only be productive of pride and vanity in ourselves, and of illiberality and contempt of others, who do not enter into our views and have not adopted our sentiments.

You will easily conjecture, my friends, to what these remarks tend, and I doubt not have anticipated the subject to which I would direct your attention. The return of this day will immediately suggest to your thoughts the ground upon which it is observed by the majority of professed Christians; and though you may not accord with them in their peculiar views and sentiments, nor agree with them

as to the manner in which it is to be observed, it has so far been our practice to conform to established custom as not to forsake the assembling of ourselves together for religious worship on this day. I confess, that on my own part, it has not been without considerable reluctance; for though the manner in which it has been observed by us has been peculiarly interesting to my feelings, as it afforded me an opportunity of addressing myself to those in whose welfare and religious improvement I have a sincere and deep concern; yet the time of making such efforts to promote them, appearing to me to be improper and ill chosen, this consideration has in a great degree diminished the comfort and satisfaction, which I should have derived from such exertions, and I have never retired from this place without a conviction, that we had, in some degree, been walking "after the tradition of men, after the rudiments of the world, and not after Christ." But as it is the duty of every one, not only "to give a reason of the hope which is in him," but to explain the grounds and principles upon which he departs from the sentiments and practices of others, when they are sufficiently general and important to require it, I have not thought myself justifiable in discontinuing the services of this day, without stating to you, what my views and sentiments are, and what it appears to me our common profession and principles demand of us.

I enter on this design with more satisfaction, because I consider it as peculiarly important, that those of my hearers to whom I have usually addressed myself on these occasions, should think and judge

for themselves of the propriety or absurdity and inconsistency of a practice which is so general, and in which perhaps they have been accustomed to join, more from habit, or from conformity to the example of others, than from any conviction of their own minds. To you, my young friends, I would particularly address the words of the Apostle: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Coloss. ii. 8.) In you, I am persuaded, I shall meet with minds free from prejudice and bias, and that you will readily admit the weight and importance of arguments which are well-founded and conclusive. From all I assure myself of a patient and candid attention, and of that indulgence and support, which we mutually owe to one another in the profession of those principles which we conceive to be important, and to be connected with the diffusion and practice of that pure and undefiled religion of which we boast. There was nothing to which the gospel of Christ was more opposite, nor any thing which it more directly denounced, than the "vain philosophy" and superstitious practices of the heathen world; and if it appear to you, that the custom, to the origin of which I shall now direct your attention, have any affinity to these, I am persuaded that you will consider it as your duty "to stand fast in the liberty with which Christ hath made you free," to reject "the tradition of men, the rudiments of the world," and every thing, which is inconsistent with "the simplicity that is in Christ."

That we may enter fully and candidly into the subject, I shall, in the first place, consider the ground, upon which I conceive the most weighty and conclusive arguments may be founded, against the established practice of observing this day as the anniversary of the Saviour's birth; in the second place, I shall examine the several opinions of those, who contend for the observance of the day upon some principle but distantly connected with the original design, or perhaps altogether foreign to it; and thirdly, I shall endeavour to state, what ought to be the conduct of those, who dissent from the majority of their fellow-christians in their views upon this subject.

I. In the first place, I am to state the objections which may be strongly urged against the observance of the day as the anniversary of the Saviour's birth.

1. It is of no little moment, that the observance of such a day was not enjoined by Christ himself. In no part of the gospels do we meet with any allusion to such an institution or practice. If it had been proper or necessary, or if it had not a tendency opposite to the design of Christianity, it is not easy to conceive any reason why Jesus should have neglected to enjoin such an observance, especially when we recollect, that there is an ordinance of a similar nature, which our master himself instituted. "The same night in which he was betrayed he took bread, and when he had given thanks, he brake it and said: 'take, eat, this is my body, which is broken for you, this do in remembrance of me;' after the same manner also he took the cup, saying, 'this cup is the new cove-

nant in my blood, this do as often as ye drink it in remembrance of me;" and the apostle, who declares, that he received this account from Jesus himself, expressly signifies to the Corinthian church, "that as often as they ate this bread and drank of this cup, they shewed forth the Lord's death, until he should come." It may then justly be asked, why did he not institute a service, which should serve to remind them of the day of his birth, if it were so important and necessary as his professed followers have presumed, that such a day should be observed? If the benefits to be derived from such an institution be real, and be not counterbalanced by evils, which greatly diminish the propriety of such an ordinance, they must have been present to the mind of Jesus, and it cannot possibly be imagined, why he should have neglected to furnish his disciples with such a means of strengthening their attachment to him, and of perpetuating the continued remembrance of a day so important and joyful: yet it is allowed by those, who are the most strenuous advocates for the religious observance of the day, that no such command can be traced to our beloved master; nor is there any record of such an institution, nor any allusion to it in the whole history of the gospels, though written long after the Saviour's death, and that of John in particular, many years after the formation of Christian churches.

2. It may be argued, in the second place, that the observance of any particular day to celebrate the birth of Jesus, was not enjoined nor practised by the apostles and early Christians. It may per-

haps be imagined, that with the humility which marked his character, the master, who washed his disciples' feet, "who was meek and lowly of heart," forbore to inculcate upon his followers a practice, which might indicate some degree of pride and vanity in its institution, which might betray some inclination and readiness to attach to himself greater dignity than that which his heavenly father had conferred, and something of that very disposition, which he so much censured in the scribes and pharisees, "who sought honour one of another." But such could not be the feelings of the apostles. If there be any ground of propriety in observing the day of their master's birth, it must have been as obvious to them as it has been to those, "who believed on him through their word." Their attachment to him could not be less than ours, nor their zeal to promote the honour of his name, the knowledge of his character, and a sense of the important benefits connected with his birth be inferior to ours: yet is there no passage in the history of their preaching and ministry, yet is there not a single line in their numerous epistles, which furnishes the slightest hint, that they enjoined the observance of such a day, or that the early Christians themselves observed or celebrated it. And who will say, that his affection is greater than was that of the beloved disciple? Who will contend that his zeal is more ardent than was that of Peter? Who will presume, that his wisdom is superior to that of Paul? Yet has not John recorded, nor Cephas enjoined, nor the apostle of the Gentiles inculcated the observ-

ance of an ordinance, which, in the estimation of Christians of later ages, has been considered as paramount to the institution of Jesus himself! Yes, my friends, those who have not blushed to disregard the affectionate request of that Saviour, who expired under the agonies of the cross, have been the zealous advocates and observers of "the tradition of men;" and the very persons, who would accuse themselves of irreligion and of disaffection to their master, if they did not celebrate the supposititious anniversary of his birth, are the persons, who never eat bread nor drink wine in the society of their fellow-christians, though Jesus himself hath requested, that they would in this manner "shew forth his death until he come." But such is the consequence of being wise above what is written, and such is the mischievous and slavish influence of superstition, even upon the minds of those, who are really and sincerely attached to that heavenly instructor, who came to deliver us from the ignorance of the Gentile world, "that we might know the truth, and that the truth might make us free."

3. It may be urged, as a further argument, and an argument of no inconsiderable weight, that the day usually observed by professed Christians certainly is not the anniversary of the Saviour's birth. If we attend to the account which is erroneously ascribed to the evangelist Luke, we shall find, that, on the night when Jesus was born, the shepherds were watching their flocks in the fields, which, even in the warm climates of Judea, could not have been the case at the time of the winter sol-

stice. This discordance of time furnishes an indirect argument, that the observance of the day was instituted in those dark ages, remote from the time of Christ and his apostles, when the minds of men were prepared to receive every kind of imposition, when it could not be ascertained on what day the Saviour was born, and when those who instituted the day were so ignorant as not to regard the absurdity of fixing upon a day, which according to the received though fabulous accounts in the interpolation of Luke's gospel, could not be the day, which they meant to celebrate. But except in this spurious account, and in the equally incredible one, which is made the introduction to the gospel of Matthew, we have no notice at all of the birth of Jesus in the whole gospel history, nor in any part of the New Testament; though the evangelist Luke, with a precision which marks his character as an historian, has given us the exact time, when Jesus entered on his ministry, and his age, when he was baptised of John, and declared by a voice from heaven to be "the well-beloved Son of God," or, in other words, the appointed Messiah. The same accuracy has been observed with regard to the time of the Saviour's death; though without any injunction upon Christians to observe and celebrate that day; and therefore, if it had appeared to Christ and his apostles, important and beneficial, that the anniversary of his birth should be a day sacred in the memory of his followers, no possible reason can be assigned, why they should have failed to give us as precise and satisfactory information upon the subject.

4. Further, The observance of such a day very much borders on the rites of pagan worship, and is utterly inconsistent with the simplicity of the gospel. We know, that the deities of the Greeks and Romans were many of them persons, who were raised to divine honours by the servility of their countrymen; and that the festivals observed in honour of them were a mixture of religious solemnities and of the most indecent ceremonies. The manner in which the anniversary of the Saviour's birth is observed, even in a country professing a religion, said to be reformed from the errors of superstition and paganism, has too much resemblance to the festivals of Gentile nations, and is, on that account, unworthy of those, who profess to be the true followers of Jesus. The history of mankind proves how apt they are to elevate to divine honours those who have been the instruments of conferring important benefits: I might add, the history of the Christian church bears the same testimony. If we may be allowed to conjecture upon such a subject, this might be the very reason, why the day of the Saviour's birth has not been recorded, and why the observance of it was not instituted by Jesus or his apostles. Our beloved Master, "who knew what was in man," might be aware, that in ascribing any importance to the period of his birth, or to the time when he was supposed to make his appearance in the world, he might be laying the foundation of those superstitious ceremonies and divine honours being paid to him, which were so generally practised by the Gentile nations, in respect to their heroes and imaginary deities. And has not this been the case, my friends, even among persons calling themselves Christians, and with whom indeed the custom of celebrating this day must have originated? Has not the supposed anniversary of the Saviour's birth been held more sacred than the return of the Christian sabbath? Has not the meek and humble Jesus, and even the mother of Jesus, been revered with greater honour than that all-perfect Being, whom our beloved Master hath taught us to regard as the sole object of religious worship? But no such consequence could possibly result from the institution of an ordinance in commemoration of his death, by which, if evidence were wanting, our honoured and now exalted redeemer was proved to have the same nature and the like feelings with ourselves. No one would think of ascribing divine honours to a man, who expired under the agonies of the cross. This we know to have been the fact. The persons to whom the apostle alludes, when he says, "for many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh," were the Gnostics, who asserted, that Jesus had not the feelings of a man, that he suffered in appearance only, and that he was in reality one of those superior beings whom the heathen philosophers distinguished and revered as emanations from deity. It is evident, that in substituting this "philosophy and vain deceit," for the simple doctrine of the gospel, they were influenced by dishonest shame, and by a wish to remove the odium thrown upon them by their unbelieving country

men, as the followers of a crucified man. Contrast with this dissimulation the language of Paul, unquestionably referring to these very persons: "God forbid that I should glory, save in the cross of the Lord Jesus Christ:" and again, "I am determined to know nothing among you but Christ and him crucified."

But it will be urged, that with these views, with these superstitious and unchristian practices you have no concern, though certainly it is not a trifling consideration, that they have been supported by the observance of such a day, and, therefore, I shall hasten to consider

II. Secondly, the several pretences and excuses, which are made for the continued observance of the day, with a particular reference to our principles and views as Protestant Dissenters.

1. It is said, that though it be not the anniversary of the Saviour's birth, the observance of the precise day is not of any particular consequence, and that the object will be equally attained by the annual observance of any day. This indeed is in some degree true, if it can be shewn, that there is any propriety in observing the day at all; yet to a serious and thoughtful mind it will be some check to those devotional and religious feelings, which are supposed to be connected with the observance of the day, that no traces are left by which the precise æra of the Saviour's birth can be ascertained; from which it will be more than suspected, that it was contrary to the design and inconsistent with the views of the Christian lawgiver, that any such day should be celebrated or observed.

But it is a strong objection to such a practice, that the grounds on which it is justified will lead to all the absurdities of the popish ritual. If we observe the day consecrated to the Saviour of mankind, with subordinate religious views and feelings, we ought to observe the days which are dedicated to his apostles; and thence we may advance to the festivals in honour of every imaginary saint in the Roman calendar! We have as much authority for the one as for the other, and if we depart from the simplicity of the gospel institutions, it is difficult to say what bounds we are to set to human inventions. But on this subject we have the express caution of the apostle: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

But it is acknowledged by a respectable class of Protestant Dissenters, that the observance of this day is inconsistent with the simplicity of the gospel, that no such observance was instituted or authorised by Christ or his apostles, and that it never was so observed until those corruptions of doctrine and worship insinuated themselves into the Christian church, which have been the greatest impediments to the progress of genuine Christianity. Let us consider upon what plea the observance of this day is contended for by persons of this description.

2. It is said, in the second place, that it is a general custom, and consequently, that it is a day of leisure, and therefore, that it may properly be devoted to religious worship or to religious instruction,

even by those who do not observe it upon a common principle. But it behoves us to remember, that "the true worshippers of the Father must worship him in spirit and in truth," and that Christians "must have their conversation in the world with simplicity and godly sincerity." We must not then appear to unite with the majority of professed Christians in an act of which we do not approve, against which we enter our secret protest, and in which we would not be suspected to concur. The apparent design of our assembling on this day is to celebrate the anniversary of the Saviour's birth, and it is to little purpose we declare, that the real object of our meeting together is to offer up our united devotions to the one God and Father of all men, and to deliver or to attend to those religious instructions, which are designed for the benefit of the young, or more generally for the edification of every class and description of Christians. I am well persuaded, that a mind, which is free from every prejudice and bias, will perceive the full weight and importance of this argument; for nothing is more consonant with the spirit and tenour of the gospel, than that all our religious services proceed from a pure heart, from a simple and genuine principle, and neither be, nor appear to be connected with any object to which they have no relation. "We cannot drink of the cup of the Lord and of the cup of demons." We must not profess to be the advocates of the plain and simple doctrines of Christianity and the supporters of its genuine institutions, and mingle with them "the tradition of men and the rudiments of the world," for this is to live after the world and not "after Christ."

3. But it is further urged, that entirely to disregard the day and to depart from a general custom would give great offence to those, who attach an importance to it, and that we ought to regard the prejudices of our weaker brethren. If the observance of the day were in itself innocent, there would be some reason in this argument; but I think enough has been said to shew, that it is an institution, which is not only unauthorised by the gospel, but in contradiction to the spirit of it. It is generally allowed to be so by Protestant Dissenters, and therefore, the observance of the day should be laid aside by them, as an observance of a dangerous tendency; nor should it be a bar to such honest and upright conduct, that it might give offence to some, "who have not so learned Christ." We must follow him "through evil as well as good report," and they who are offended by the integrity and consistency of our conduct are the persons on whom the censure of promoting divisions in the church of Christ will justly fall; for it is not our firmness, but their prejudice that is deserving of blame. But such a consequence, if it existed at all, would only be temporary. The manly avowal of our principles and views would satisfy the judicious and liberal part of mankind, that we are actuated by conscientious motives; these would be respected by them, and the opposition of ignorance and bigotry would soon be of little avail. We see that no such offence arises from the consistent conduct of a large and

respectable body of Christians, usually called Quakers, though they observe no religious institutions, but that of the Christian sabbath.

III. I should now proceed to shew, what is the duty of those who are convinced, that the observance of the day is inconsistent with the design of the gospel and unauthorised by Christ and his apostles. I have already trespassed much upon your attention, and it is not necessary that I should enlarge upon this head. I trust you are too well instructed in the duty of a Christian to hesitate in your determination, what your conduct in such circumstances should be. We must avoid all mean compliances with the errors, the ignorance and the prejudices of others. We must have no communication with works of darkness. "The light of the body," saith Jesus, "is the eye; if thine eye be single, then shall thy whole body be full of light; but if the light which is in thee be darkness, how great must that darkness be!" One error leads to another, and every departure from the simplicity of truth conducts to greater and more fatal deviations. We ought then to act upon conviction, and neither from curiosity, from dishonest shame, nor from an unbecoming conformity to the opinions of others, unite with them in religious worship on this day; for, if we do so, on whatever pretences we presume to justify our conduct, it is little else than a censurable readiness to countenance the weakness and dissimulation of others; it is to be guilty of no trifling degree of hypocrisy ourselves; it is inconsistent with the virtue and simplicity of a Chris-

tian; and must be peculiarly displeasing in the sight of that God "who looketh at the heart."

But though I would earnestly exhort you to follow the dictates of your own hearts and consciences, to act upon conviction, and not under the influence of the opinions and authority of others, I would with equal earnestness enjoin you to avoid the appearance of every thing which borders upon prejudice, uncharitableness and bigotry. Be particularly careful, that you throw no obstruction in the way of your fellow Christians, acting upon their best judgment and sincere convictions. They may be under the influence of prejudice, of custom, or of pre-conceived opinions, which have neither been doubted nor investigated. It is your duty by every fair and honourable means to endeavour to remove their misconceptions and errors; but if they remain unconvinced, you must, on no pretence, interrupt or disturb them in the exercise of that right, which you challenge to yourselves. You must on no account impede or discourage them in the performance of those religious services or duties, which they imagine to be connected with their peculiar views and sentiments. You must do nothing to deter them from the open and fearless avowal of what they apprehend to be the faith and duty of a Christian. To their own master they stand or fall. We are bound to regard as brethren, "all who love the Lord Jesus Christ in sincerity;" for "we are members one of another," and we must preserve "the unity of our faith, in the bond of peace, with the meekness of wisdom," and in the exercise of universal charity.

THEOLOGUS'S REPLY TO CRITO.

To the Editor of the Monthly Repository.

Coram-street, Oct. 8, 1810.

SIR,

The letter of Crito is so unworthy, that I should not reply to it, if he had not blended slander with his abuse, and ridiculed facts of great importance to be known. Invective and raillery, the usual retreat of those who are driven from the field of argument, dishonour only the person who uses, and not him who is the object of them.

I stated that the best method of illustrating the scriptures was first to come to the knowledge of facts from competent historians, and then examine the contents of the N. T. in reference to these facts. In illustration of this principle, I affirmed, that Sejanus, the minister of Tiberius, towards the close of that emperor's reign, accused the Christians in Rome of treasonable designs against the government. Inflamed by this accusation, the Emperor and Senate inflicted great cruelties on the followers of Jesus. The sufferers in their turn retorted on Sejanus the charge of treason: the truth of which being soon after proved by the event, opened the eyes of Tiberius; who having put his treacherous minister to death, became the friend of the people, whom he had before persecuted; and sent to the prefects in all the provinces an edict, in which he commanded them to protect those of the Jews, who were peaceable and innocent in the exercise of their rites, and to punish only the guilty, who were few.

Tertullian in his Apology has

a passage, which is thus translated by Lardner, vol. vii. p. 232. "Tiberius, in whose time the Christian religion had its rise, having received from Palestine, an account of such things as manifested our Saviour's divinity, proposed to the Senate, and giving his own vote as first in his favour, that he should be placed among the Gods. The Senate refused, because he had himself declined that honour. Nevertheless, the emperor persisted in his own opinion, and ordered that, if any accused the Christians, they should be punished." Apolog. c. 5. p. 6. Though Tiberius might have received from Pilate an account of the miracles and resurrection of Jesus, he could not have received the assurance of his innocence; because Pilate had at this time sanctioned his death, as a pretended king of the Jews and an enemy of Cæsar. It is true that the governor was sensible of our Lord's innocence and confessed it. But this confession was made to the Jews, made before the sentence was passed, and made as a motive to divert their malice against the accused. But after he had ratified his condemnation, Pilate would acknowledge his innocence no longer; much less would he send an assurance of it to Cæsar, because this would be to condemn himself as a cruel and unjust judge. It is evident, therefore, that the emperor had some knowledge of Jesus through a channel very different from Pilate. Besides he knew that the believers in Jesus were also *accused*; and

he knew also that the accusation was false ; and as this accusation was no other than treason, for which their leader had already suffered in Judea, nothing short of personal knowledge, nothing but the notoriety of the sentiments and conduct of the Christians in Rome, could convince him of its falsehood. The narrative of Tertullian implies, therefore, that there were, even at this early period, Christians in Italy and Rome, though this writer has, from a motive hereafter to be stated, designedly omitted to mention them. Eusebius in his Eccles. History, ii. 2. has given the same history nearly in the words of Tertullian. And Orosius, a writer towards the beginning of the fifth century, hath thus more fully stated the fact: "Tiberius proposed to the Senate that Christ should be made a God, with his own vote in his favour. The Senate, moved with indignation that it had not been, as was usual, proposed to them to determine respecting the reception of his religion, rejected his deification, and decreed by an edict, that the Christians should be banished from the city, especially as Sejanus, the prefect of Tiberius, most obstinately resisted the reception of his faith. Here the inference which I drew from the words of Tertullian, is stated in direct terms by Orosius, (see his own words apud Lard. vii. 243) namely, that in the days of Tiberius, Christians were so numerous at Rome, as to attract the notice of Government. But though Christ at this time had many followers at Rome, they were chiefly Jews ; his gospel being not as yet announced to the

Gentiles, nor the name *Christian* as yet in existence. It is evident then that by *Christians*, Tertullian and Orosius mean *Jews* : and if these writers had not been Gentiles by birth, it is more than probable that they would have given them this name. At least, under this title we are to expect that Philo and Josephus should describe the sufferers. Hear the words of Philo, p. 698, Par. Edit.

"In the reign of Tiberius, the Jews in Italy were distressed by the machinations of Sejanus. But after his death the emperor became sensible that the accusations alleged against the Jews in Italy, were calumnies, the mere inventions of Sejanus, who was eager to devour a nation, that, as he knew, made the most determined resistance to his impious counsels and designs." Now it appears manifest, that Philo and Orosius speak of the same event, and of the same people. The account of Tertullian and Orosius supposes the sufferers to be Jews—to be accused Jews—to be accused by Sejanus, accused towards the close of Tiberius's reign, and to be unjustly accused : and these particulars are implied in the narrative of Philo, who goes further and hints at the nature of the accusation.—"The prefect knew that they were enemies to his impious design," i. e. his design of usurping the empire. He, therefore, with the usual adroitness of wicked ministers, charged on them the treason of which he was himself guilty. The words of this noble author, who was a spectator of all the transactions, imply, moreover, that Tiberius at first, as was most natural, believed the charge, but

that his eyes being soon opened, he became the protector of the people, whom a little before he had grievously molested. The christian writers left the first impressions of Tiberius's resentment in the shade, and mention only his subsequent conduct in behalf of the sufferers: and their testimony to this conduct is signally supported by Philo. Hear next the testimony of Josephus. "A Jew resided at Rome, who having been accused of transgressing the laws of Moses, fled from his country to avoid the punishment which threatened him. In every respect he was a wicked man. During his residence at Rome, he professed to unfold the wisdom of the Mosaic laws, in conjunction with other three men, who in every view resembled himself. With these associated Fulvia, a woman of rank, that had become a convert to the Jewish religion, and whom they prevailed upon to send for the temple of Jerusalem, presents of purple and gold. These they received and appropriated to their own use; which indeed was their motive at first making the request. Tiberius when informed of this by Saturninus, the husband of the unjustly accused Fulvia, commanded all the Jews to be expelled from the city. The men to the number of four thousand were forced into the army by the order of the Senate, and sent to the island of Sardinia. But the greater part of them determined to preserve their laws unviolated, refused to serve as soldiers, and were put to death." J. A. Lib. xviii. c. iii. p. 877. The molestation mentioned in general terms by Philo, the Jewish historian, has been

particularised. We need, I presume, no further evidence that Tertullian, Eusebius, Orosius, Philo and Josephus speak of the same transactions and the same people. But a few brief observations are necessary to illustrate the fact.

1. Josephus has subjoined this account of the sufferers at Rome, to the celebrated testimony which he has given of Christ, thus evincing the genuineness of that passage (which has been erroneously pronounced spurious, because it had no connection with the context) and at the same time intimating that the people molested in Italy were believers in him, and molested for this belief.

2. The Jew stigmatized as wicked in every respect, was a pretended teacher of the Gospel, or as Josephus properly calls it the *wisdom* of the Mosaic laws. For the early Jewish Christians never allowed the distinction which half a century afterwards was made between Jews and Christians, christianity being in their opinion (and their opinion was very just) only *Judaism* refined, and carried to its consummation, and Jesus being not the founder of a *new* religion, but the finisher of the religion of *Moses*. Accordingly they called the doctrine of Jesus *Judaism*, or the Jewish religion, or as it was founded on a figurative interpretation of the law, they called it the *wisdom* or the *philosophy* of the Mosaic laws. According to Josephus then, the wicked Jew, with his two associates, pretended to teach what we call *Christianity*, though he was guilty of adultery, of robbing the temple, and every other crime. And if we turn to the letter which

the apostle addressed to the Christian church, chap. ii. 17—25, at Rome, we find him indignantly apostrophising a Jew, who prided in the wisdom of the law, and yet was guilty of the very crimes specified by Josephus. We find him further, at the close of the epistle, inculcating that such teachers were not servants of the Lord Jesus, but profligate and corrupt impostors, who, under the pretence of superior wisdom, aimed only at misleading the unwary, and making their simplicity the instruments of their luxury and debaucheries.

3. The crimes of which these men were guilty, Sejanus and the Senate, who were at this time but his tools, extended to all the Jews and followers of Jesus. The innocent, who were many, suffered in consequence with the guilty few. From these imputations Josephus defends them, by limiting the guilt only to *three* men, whom he represents indeed as the immediate cause of the distresses which the whole nation endured in Rome. Thus does the great historian of the Jews, in the very place where he defends Jesus, defend also his followers from the calumnies with which they were maligned.

4. Josephus represents those of the Jews who enlisted as sent into the island of Sardinia. But Suetonius in *Vita Tiberii*, c. 36, says more generally that they were sent into *provinces of a severe climate*. Some of them no doubt were sent to Great Britain, where at this time existed military stations, and there the victims of cruelty and oppression must have brought with them the name and doctrine of Christ. And this will account for the following passage of *Gildas*,

which I extract from *Camden's Britannia*, Gough's edit. p. 50. "In the mean time," writes he, "the island *exposed to the severest cold*, and as it were in the extremity of the earth, out of the reach of the visible sun, was first *under the reign of Tiberius, favoured with that true sun*, shewing not in the material firmament, but from the highest heavens, before all time, enlightening the world with his beams in his appointed time, i. e. *Christ by his precepts.*"

I next proceed to apply these facts to a few passages in the N. T. When the hostile temper of the emperor and Senate became known in the provinces, and especially in Judea, the enemies of the Christians must have thought themselves at liberty to imitate their example. Accordingly we read Acts viii. 1. "And at that time there was a great persecution against the church." But Philo assures us, that the emperor was soon made sensible, that the persecuted persons were misrepresented and calumniated; that he therefore put a stop to this persecution, having prohibited it at Rome, and sent an edict for the same purpose, into the provinces. His words are too important to be omitted. "Tiberius, become sensible that the accusations alleged against the Jews were calumnies, the mere inventions of Sejanus, sent orders to the constituted authorities in every place, not to molest in their several cities, the men of that nation, except the guilty, who were few, nor to suppress any of their institutions, but on the contrary, to regard as a trust committed to their care, both the people themselves, as possessing peaceable dis-

positions, and their laws, which, like oil, brace them with dignity and firmness." Now what should we expect to be the effect of such a measure, as soon as it had time to be known and to operate in Judea? What but the effect stated in this simple narrative, "then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified and multiplied." Acts ix. 31. This event took place about the time, in which Tiberius died; and the description which Philo gives of the state of the Roman empire on the accession of Caligula implies that the repose of the churches proceeded from this edict. "What person," says he, "on beholding Caius, when, after the death of Tiberius, he had assumed dominion over every land and sea; which dominion held every country, east, west, north and south, in tranquillity and order; which united every province in social harmony, blended together in congratulating the return and in enjoying the blessings of universal peace; who, I say, on seeing this felicity under Caius, which it exceeds the power of words to describe, would not be filled with extacy at the sight?" If then such was the happy state of every city, of every place in the Roman empire, in consequence of the regulations established by Tiberius, the churches in Judea, Galilee, and Samaria must have *shared* in the general blessing, and derived their repose from the measures which produced it. Eusebius also represents the tranquillity of the churches as proceeding from the same cause. "Tiberius," says he, H. E. ii. 2. "threatened death to such as accused the Christians;

this being suggested to his mind by Divine Providence, that the doctrine of the gospel having the beginning of its race clear from obstruction, might freely run through every land." Dr. Lardner indeed has entirely overlooked the operations of this edict, and he supposes the rest in question, to proceed from the distress which the Jews endured by the mad attempt of Caligula to place his statue in the temple of Jerusalem. But the supposition is inadequate and utterly foreign to the effect to be accounted for; and withal implies the severest reflection on the disciples of the benevolent Jesus. For it implies, that they were so unfeeling, so destitute of regard for their brethren the Jews, so unconcerned about the great cause for which they suffered, as to enjoy *rest* at a time when the whole country was involved in one scene of horror and consternation—to be *comforted* and *edified* when men, women and children lay on the ground, with their breasts bare, to receive the sword of the tyrant. Lard. vol. i. p. 97—99.

The narrative of Josephus represents the Jewish believers in Rome as innocent in general, but stigmatizes three of them as wicked in every respect. According to Philo, the edict of Tiberius made a distinction which unfortunately had not been made at first, between the innocent and the guilty, enjoining the magistrates of the provinces to protect the former and to punish only the latter, who were few. This just distinction is recognized by St. Paul, in that part of his letter to the Christians in Rome, where he enforces the duty of obedience to the civil rulers.

"These," says he, Rom. xii. 3, 4, "are not a terror to the good, but to evil doers."

The apostle Peter recognises the same distinction: "Submit yourselves unto governors as unto men that are sent by him for the punishment of evil doers, and for the praise of them who do well." 2 Pet. ii. 13. Here then is a very remarkable circumstance, Paul writing in Greece, Peter in Judea, and Philo about the same time in Egypt, use the very same language; and that in circumstances in which neither would or could have used it. Because so notoriously hostile were the magistrates in general to Christ and his followers that, when left to themselves, they were more disposed to punish the active and virtuous, than the guilty among them. It is manifest, therefore, that the language of these three writers owes its coincidence to the edict of the emperor, which had been sent to and made known in all the provinces.

Moreover, from the united testimonies of Philo, Josephus, Tertullian and Orosius, it appears that Sejanus, the senate, and even at first the emperor himself opposed, accused and harassed the Christians. How significant then must have been the following question, which Paul put to the Roman converts, Rom. viii. 31, "What shall we say to these things; if God be with us, who can be against us? Who shall accuse the chosen people of God? God acquitteth them. Who is he that condemneth them? Christ hath died for us, or rather is risen again: he is even at the right hand of God, and PLEADETH for us." Here the writer having his mind fixed on the Roman se-

nate copied from the forms of justice the terms, *εγκαλεσει, δικαίων, εντυγχανει* and applies them in a judicial sense. The last represents Christ risen from the dead and seated on the right hand of God, to establish the hope of his virtuous followers, under the figure of an advocate, who stands up to plead the cause of his client. And as the language is figurative, it must be understood with the latitude in which figurative words are usually interpreted.

Finally, To separate the believers at Rome from their allegiance to Christ, they were forced to enlist under the banners of Cæsar, and sent to provinces of a severe climate, where they suffered cold, hunger and nakedness. Those who refused to enlist, and who, as Josephus asserts, formed the greater part, were put to death. In reference to facts so important and notorious, the apostle with great propriety continues his questions. "Who shall separate us from the love of Christ? Shall affliction, or distress, or persecution, or famine, or nakedness, or danger, or the sword? (i. e. the civil power using the sword in putting the Christians to death;) as it is written, *For thy sake we are killed all the day long: we are accounted as sheep for the slaughter*. Nay, in all these things we are more than conquerors, through him who loved us."

The facts thus supported by so many authorities, and thus illustrative of so many passages in the N. T. Crito endeavours to set aside in a manner worthy of his brilliant talents. "How justly does the learned Theologus upon the merit of these marvellous discoveries, which, as he modestly

tells us, are but a few instances of the great light which may be made to reflect on the sacred pages, no doubt from his own profound researches, take precedence of all former critics and expositors. And with what becoming solemnity does he advance his novel and recondite canon of criticism for the benefit of all future interpreters of scripture, viz. 'First to come to the knowledge of facts: and then to examine the contents of the N. T. in reference to these facts.' I cannot but congratulate the Christian world upon the grand improvements which may hereafter be expected, in illustration of the scriptures by future expositors, if they have wisdom to follow this extraordinary rule of interpretation so lately invented, and with such kind condescension revealed by the learned Theologus. Avaunt! ye Lockes and ye Lardners, ye Taylors and ye Newcomes: ye pigmies in learning, ye babes in criticism, ye embryos in theology, hide your diminished heads. Simple and well-meaning expounders of the holy text, ye weakly contented yourselves with acquiring some tolerable familiarity with scripture phraseology and with spelling out what little was to be known of the actual state of the churches to which the Epistles were addressed. Never did it occur to your dull understanding what the superior genius of the learned Theologus has so distinctly made out, that in order to explain the Epistles of Paul, it is indispensably requisite to rake into the manners and the vices of the princes and favourites, the pimps and parasites, the adulterers and adulteresses of the imperial court. Go

reverend greybeards, go to the school of the learned Theologus, sit at his feet and hear wisdom."

Having thus disproved the facts and refuted the logic of the learned Theologus, Crito, to make his triumph complete, proceeds to destroy the moral character of the learned Theologus. "With the good leave of the learned Theologus, I will make bold to state in the first place, that it is my firm conviction, that when the learned Theologus quoted the note he *intentionally* omitted the most material part. Secondly, that when the learned Theologus gives what he calls the meaning of the note, I firmly believe *he knew full well* at the very time that what he says is the meaning, is not, and could not possibly be the meaning of the writers. . And, thirdly, that when the learned Theologus affirms of his garbled extract and false interpretation, I am decidedly of opinion that *he did not believe it, but that he knew the contrary*. From all which premises, we may justly conclude, that though Theologus is a very very learned man, indeed, yet that his profound learning does not always secure him from making very extraordinary and unaccountable assertions. Unfortunate editors of the I. V.! You have been roughly handled, as might reasonably be looked for in the camp of the enemy. You have been wounded, where you did not expect it, in the house of your friends. You have found few generous advocates to plead your cause. But from no quarter have you *sustained a more unfair and unfeeling attack, than from the rude tomahawk of this learned savage*. My advice to you is, as you cannot, consistently with the

laws of civilized war, and a proper regard to your honest reputation, retaliate upon your adversary with his own weapons, that for the present you keep quiet in your trenches, and suffer the storm to pass over your heads. It is a *brutum fulmen* which can do you no harm."

Having in a manner, I hope worthy of me and my cause, silenced the raillery of this writer by *proofs*, I now proceed in the same consistent way to defeat the above calumny, by appealing to the fact. The note in question is on Rom. viii. 34, and stands thus in the I.V. "The word *ἐντυγχάνω* here, and in vs. 26, 27, rendered *to intercede*, is a word of very general signification: *ἐντυγχάνειν ὑπὲρ τινος*, *pro commodo alicujus facere aliquid*, Schleusner, to do any thing for the benefit of another. The word is applied to Christ here and in Heb. vii. 25, and in no other text in the N. T.; and it, no doubt, means that Christ, in his present exalted state, is in some way or other employed for the benefit of the church. But these passages lay no just foundation for the commonly received opinions concerning the intercession of Christ." This note I abridged, merely for the sake of brevity, in your Repository for June, p. 305, where I thus recite it, "The reader will meet with a very learned note, which declareth that *to intercede* is a word of very general signification; and though Christ here, and in Heb. vii. 25, is said to intercede for the church, these passages lay no just foundation for the commonly received opinions concerning the intercession of Christ." Now I request my readers to compare the

note with this abridgment of it, and decide upon the following questions: Is the abstract, as Crito asserts, but a small part of the note? Is any material part omitted? And is the omission of such a nature as to warrant Crito to say that it was intentional? I readily allow that my account is not strictly accurate, because I did not say that what I quoted was an abridgment, and that I led, by the use of inverted commas, my readers to suppose I cited the exact words of the note. But this was an oversight which could answer no purpose; nor was I sensible of it till it was pointed out to me. Farther, my representation of the note states, that *to intercede* is a word of general signification; whereas the note itself says, that *ἐντυγχάνω*, rendered *to intercede*, is a word of general signification. Into this inaccuracy I was led by my unwillingness to cite learned words which the generality of your readers were not likely to understand. But even here the substance is still the same. The editor has rendered *ἐντυγχάνω* *to intercede*; and surely his adversary is not liable to the charge of wilful misrepresentation, because in addressing mere *English readers*, he has substituted the corresponding word in the version instead of the original one.

The meaning of the note I added is briefly this, "Though Christ intercedes, we have no ground to believe in his intercession." In the text we are told that Christ *intercedeth* for us. Whatever the original may signify, the word in our tongue, as applied to our Lord, bears but one, and that the commonly received sense. This passage therefore in the I. V. as

sents to, and confirms the intercession of Christ, according to the usual acceptance of that word: and yet the note says expressly, that it lays no just foundation for the commonly received opinions concerning the intercession of Christ. And what is this but to say, as I have represented, "though Christ is here said to intercede, we have no ground to believe in his intercession." And yet the man who arraigns me has, in the face of truth, the assurance to assert, that when the learned Theologus thus represented the note, he knew full well at the time, it was not, and could not possibly be its meaning. Farther *ἐν τυχάνῳ* is explained to do any thing for the benefit of another. Well; is not *interceding* to act for the benefit of others? This supposed explanation of Schleusner then is not *against* the commonly received notions of Christ's intercession; but is perfectly consistent with it, and may comprehend it as a *general* comprehends any *specific* good. And what reason have we to believe, that the apostle used the term in the comprehensive sense ascribed to it by the editor, and not in the usual and strict signification of *interceding*? The editor gives no evidence for this, and we are to believe it merely on his authority.

The editor on the authority of Schleusner, explains *ἐν τυχάνῳ ὑπὲρ τινος* in the sense of *doing any thing for the benefit of another*. On the first perusal of the note I felt surprise, if that accurate lexicographer had put on the word so vague and inappropriate an interpretation; and upon consulting the work, (which I had not at the time in my possession) I found his words strangely curtailed and misrepresented. They are then, *SEN- SU FORENSIALI* alicujus causam agere, pro alicujus commodo facere aliquid. Here I am glad to find that Schleusner understood the word, as I have explained it, in a *judicial sense*. But the editor was wiser. He therefore, from design or inadvertence, omits the words *sensu forensi*, which are necessary to limit the term to its proper acceptance: and then by this "garbled extract and false interpretation" he quotes Schleusner as an authority for what he never intended. This is a singular blunder, and the man who made it, or he who defends it, can but with very ill grace accuse Theologus of intentional misrepresentation. This and Heb. vii. 25. are said to be the only places where the word is applied to Christ. But it is applied to *other* persons (see Acts xxv. 24. Rom. viii. 26. xi. 2.) and the *literal* sense in which it is used, in regard to others, should be the clue of ascertaining the *metaphorical* or *analogical* sense in which it is applied to our Lord. The editor by taking the word to mean, that some way or other Christ is employed for the benefit of the church, understands it evidently in a literal sense; but this expression is strongly figurative, just as is the preceding clause, which represents Christ as sitting on the right hand of God. This is the whole note; and it is not too much to say of it, that it is contradictory, nugatory and erroneous.

The sum of the whole is this: from a wish to promote scriptural knowledge, and consistently with good manners, I pointed out some mistakes in the I. V. applying withal some facts not

hitherto attended to, as specimens of the manner in which the Christian scriptures should be interpreted. Crito comes forward, and instead of reasoning as it became a candid enquirer, he ridicules my pretensions, and defames my character, without even the semblance of an argument. In this letter I have opposed proofs to his raillery, and fact to his defamation: and the mask of scurrility being thus taken from him, he stands forth to the public a scoffer and a defamer, a buffoon whom the demon of ignorance and malignity hath suborned to ridicule scriptural knowledge and vilify its votaries. He advises the editors to disprove the facts, and refute the logic of Theologus, or retire to their garrets and be silent for ever. Whether the editors will act thus or not, Crito is bound to adopt the alternative. He has derided the facts of Theologus as false, and his logic as sophistical; and if he would retain any claim to probity and honour, the readers of the Repository will expect him to *prove* them false and sophistical. But I defy him to do this. Crito has not the ability to disprove the facts, nor confute the logic, of Theologus, though he possessed all the sinister wisdom which the prince of darkness can inspire. Let him then, conformably to his own advice, retire and be silent for ever. A garret is a residence that may suit him. Or if he wish a still more appropriate recess, let him seek those holes, in which dwell moles and bats, and other kindred vermin, which have neither eyes to see the lustre nor sensibility to be enamoured with the beauty of truth.

I purpose in a succession of shorter letters, Mr. Editor, to unfold the very remarkable circumstances which led Tiberius to believe in the divinity of our Lord, and to propose his deification—to trace the propagation of that doctrine, which thus originated at Rome, into the Christian churches, and the effect which its introduction had on the apostolical writers. This inquiry, if well founded, is, I presume, of a nature strongly to attract the attention of the theological world.

THEOLOGUS.

CRITO IN EXPLANATION.

Crito learns with regret, that many who have not read the strictures of Theologus, and some who have, are of opinion, that Crito has himself fallen into the error which he condemns in others, of having exceeded the rules of civilized warfare. The best apology which Crito can make for himself, is by stating, with the Editor's permission, and without any comment, the Note of the Improved Version, and Theologus's remarks upon it.

Rom. viii. 34. "Christ intercedeth also for us."

Note. "The word *εὐλογῶν*, here, and in vs. 26, 27, rendered to *intercede*, is a word of very general signification: *εὐλογῶν* ὑπὲρ

invoq, pro commodo alicujus facere aliquid—Schleusner: to do any thing for the benefit of another. The word is applied to Christ here, and in Heb. vii. 25. and in no other text in the New Testament. It no doubt means that Christ in his present exalted state is, in some way or other, employed for the benefit of the church. But these passages lay no just foundation for the commonly received opinions concerning the intercession of Christ."

The following are the remarks of Theologus:

"On this the reader will meet with a very learned note which declareth that 'to intercede is a word of very general signification, and though Christ here, and in Heb. vii. 25. is said to intercede for the church, these passages lay no just foundation for the commonly received opinions concerning the intercession of Christ.' The meaning of which is briefly this, though Christ intercedes we have no grounds to believe his intercession. This I believe is a fair specimen of the notes."

Of such strictures, Crito believes that there can be but one

opinion in the minds of honourable and well-informed judges. His own opinion he has already stated and need not repeat. But he must enter his protest against all personal application of his remarks. Of Theologus, as such, Crito professes to know nothing more than what appears under his signature. When a gentleman writes under an assumed name, no one has a right to know the author, or to betray what the writer means to conceal. Theologus and Crito are mere *entia rationis*, and under this character they may, perhaps, be permitted to use a liberty of speech, which in real entities would be regarded as a transgression of the rules of decorum and bienséance. Far is Crito from suspecting that Theologus, whoever he be, in his real person would gravely assert a deliberate untruth. But having assumed a fictitious character, he probably thought himself at liberty to sport a fictitious criticism, which would be the more venial as the professed and meritorious object of it was to disparage the Improved Version.

BIBLICAL CRITICISM.

NOTES AND QUERIES ON PASSAGES OF SCRIPTURE.

Oct. 4th, 1810.

Gen. xxv. 27, compared with John i. 47. Archbishop Tillotson, in a Sermon on the latter of these texts, supposes that our Lord characterises Nathaniel as "an Israelite indeed, in whom is no guile," from his resemblance

to his ancestor Jacob, or Israel, in the virtue of sincerity: and J. G. Rosenmüller gives the same interpretation, and refers to the passage in Genesis. However, by "an Israelite indeed" we should understand, I conceive, one who is worthy of that national appellation.

lation; just as we might now say of a person, by way of praise, "he is a true Englishman, or has the good old English manners." There were occasions on which Jacob was guilty of fraud and craft; yet, because he is stiled a plain man, and Esau, a cunning (a skillful) hunter, he has obtained a reputation for the opposite quality. This fact leads me to request, that some of the contributors to the *Monthly Repository* will assign, if they can, the precise meaning of the word, which in our Bibles, is translated *plain*, and illustrate it by the induction of texts where the term occurs. Another objection to Tilotson's opinion may be seen in Schleusner's Lex. and Pearce's Comm.

1 Chron. xvi. 15. On this verse Hallet has a note particularly deserving of attention. There can scarcely be a doubt, that the proper reading is, "he is mindful always of his covenants;" and I beg to suggest, whether an ignorant or inadvertent transcriber did not change וזכרו, which, possibly, he found in some MS. into זכרו, and thus occasion the corruption.

Job xix. 25—26. The key to these verses has always appeared to me to be contained in xvi. 19. "Behold my witness is in heaven, and my record is on high." Though Job considered his disease as mortal, he was confident, nevertheless, that the Supreme Being would attest his innocence; and he hence declares, (xiii. 15) "though he slay me, yet will I trust in him." It is perfectly agreeable to the dramatic turn of the book that the virtuous sufferer should expect a divine appear-

ance in his favour: but the introduction of the doctrines of a future state and a resurrection would have been at variance with the plan and object of the poem. And with what propriety Job could say that, *after the slumbers of the tomb*, he should, in his flesh, see God, has never been explained. I cannot adopt Miss Smith's translation of the passage or her annotations upon it: she is more successful in her version of some other parts of Job. Perhaps, she would have executed the whole of her undertaking with yet greater effect, had she paid less deference to Parkhurst, who, at once learned and mystical, cannot be uniformly recommended as a safe guide to Hebrew students.

Matt. viii. 26. The classical reader will find a beautiful illustration of this verse in Theocrit. Id. xxii. 17. &c. Hor. Car. L i. Od. xii. 27. &c.

Mark. xv. 45. Wetstein (in loc.) observes, that the Evangelist glances here at Pilate's avaricious disposition—"notantur hic obiter Pilati mores, avaritiâ insignes." But I cannot perceive that any thing like censure is intimated. The word employed by Mark is ἐδωκεν, which, in my judgment, repels the conclusion. Wakefield's translation is, "he freely gave the body to Joseph," and Schleusner's illustration of the verb δωκεν, &c. is fully to the same effect. Justice should not be denied even to the memory of Pilate.

John xiv. 2. compared with Luke xxii. 8, 9, 12. When our Lord says to his Apostles "I go to prepare a place for you," he alludes to the custom of some

one in a party of friends or fellow travellers going before the rest, in order to provide an apartment for their reception. The allusion has not been overlooked by commentators, to whom, however, it may not have occurred that the passage in Luke furnishes an example of the fact, which is completely in point, and that it clearly elucidates the signification of *ἐτοιμασαι*, in our Saviour's declaration.

Acts ix. 5. "—— it is hard for thee to kick against the goads." So Pindar, *Pyth. Od. ii.* (sub fin.)

πολλὸν κεντρον ———
λαχλίζεμεν, τελεθαι
ελισθηρος οἶμος.

and Terence (*Phorm. 78*)

advorsum stimulum calces.

Griesbach, nevertheless, rejects this clause.

—— 34. Mr. Kenrick renders this verse, "arise and spread thy house thyself." He is singular, but, I believe, correct in this translation, which I have examined with the greater care, in consequence of its being very different from what is generally received. As, in the same verse, the miracle is said to have been wrought by power derived from our Lord, — "Jesus Christ maketh thee whole" — it, probably, resembled all his actions of the kind. Now, when he spake the word, the distemper which had baffled the efforts of assiduity and skill, was that moment healed. No signs of weakness remained. The happy subject of Christ's benevolence and efficacy, was not only instantaneously but completely cured: in the same manner, when the Saviour rebuked the stormy lake, its surface was no longer agitated, as it usually is, even after the

winds have ceased to blow, but settled, without an interval, into a perfect calm. See the note on *Matt. viii. 26.*

1 Cor. v. 5. — "deliver such an one to Satan, for the destruction of the flesh." Had nothing been added by the apostle to the former of these clauses, it would have been the same as though he had said (*I. V. in loc.*) *disown him as a Christian brother.* But the words "the destruction of the flesh" seem to me to imply something beyond simple excommunication, and should perhaps be interpreted by *xi. 29—33.* Mr. Simpson, I perceive, is of the same opinion (*Essays on the Language of Scripture*, vol. i. 131—132). Still I do not agree with this very respectable author, that *delivered to Satan* means, *of itself, and without any adjunct*, being afflicted with bodily disease: in two out of the three texts which he adduces, something is connected with the term Satan, to define its signification.

—— x. 4. "They drank of the spiritual rock which followed them, and that rock was Christ." This allusion of Paul's to a memorable fact, in the history of his countrymen, and his transfer, if I may so speak, of his language to something more recent, are much in the manner of Jewish writers. 'But what resemblance,' it may be asked, 'is there between Christ and the rock at Horeb?' I submit, with much diffidence, that the intimation may be the following: 'as Horeb was the scene and occasion of the murmurs and fall of the ancient Israelites, so Christ, i. e. the simplicity of his doctrine, has been "a stone of stumbling, a rock of offence," to many of

their descendants.' This interpretation gains some support from 1 Pet. ii. 8, and very well suits the argument and context.

free.' The phrase is found in a pure Greek author, Thucyd. i. ii. § 78. *εἰς δαλός εἰε ελευθερος.*

N.

Col. iii. 11. "neither—bond nor

REMARKS ON THE IMPROVED VERSION.

To the Editor of the Monthly Repository.

Sept. 4th, 1810.

SIR,

The following remarks on the Improved Version were found among the papers of a Dissenting minister lately deceased. Should you think them worth inserting in the Monthly Repository, they are at your service. Some may possibly pronounce them frivolous;

but such of your readers as know the importance of accuracy in minute points, where scriptural investigation is concerned, will regret that they are not more numerous.

I am, Sir,
respectfully your's,
Y.

Improved Version, Octavo Edit.

Introduction. Page 17. last line. "A. MATT.

D. 1763. an edition of the Greek Testament, in quarto, was published in London, by Bowyer." The edition of the Greek Testament, published by Bowyer, in 1763, was in 2 volumes, 12mo.* See Monthly Review, vol. xix. p. 300.

Page 3. line 4 from bottom. "He enquired of them where Christ was to be born." It should undoubtedly be "the Christ."

Page 4. line 9. "Behold the star which they had seen in the east." It should be "in the east country," as before, page 3. line 8 from bottom.

Page 4. line 17. "They withdrew into their own country by another way." "By," should be omitted. We say, "by another road," but not "by another way."

Page 4. line 16. and page 5. line 9. "Having been warned of God." "Of," for "by" is antiquated, if not obsolete.

Page 5. line 4 and 6. "Go to the land of Israel" and "Came to the land of Israel." It should be "into the land of Israel." "us γην."

MATT.

iii. 7. "O offspring." Why not "Ye Broods?"

iii 9. "And think not to say within yourselves, 'We have Abraham for our father:' for I say unto you, that from these stones God is able to raise up children unto Abraham." I see no advantage gained by an arrangement of the words different from that of our Common Version.

iv. 8. "Again the devil taketh Jesus with him." Why not, "taketh him with him?"

15. "παρὰ τοῦ Ιορδάνου" is rendered "by the side of Jordan," in v. 25, "beyond Jordan."

16. "To those who sat." For "those" read "them."

v. 1. "He went up a mountain." The proper English expression is, I believe, "He went up upon a mountain."

Id. "And he sat down and his disciples came." Why not, "When he had sitten down his disciples &c.?"

4. "Happy are those who mourn." "Those" should be "they."

6 and 10. "Those that," should be "they who."

MATT.

- v. 9. "For they shall be called the sons of God." Should it not be, "they shall be called, Sons of God?"
16. "And glorify your father that is in heaven." Here, and in many other places, "that" for "who" is very inelegant and awkward.
17. "I came not to destroy but to establish *them*." Is there any passage in which "πληρωσαι" signifies "to establish?"
18. "Shall by no means pass away." "οὐ μὴ" should have been uniformly rendered, "by no means," or simply "not." See xxvi. 29. 35. and other places.
21. "Thou shalt do no murder." Why retain the antiquated orthography "murder?"
22. There appears to me to be as much reason to retain the word "Moreh," as the word "Raca." If one is translated, the other ought to be. But "Fool" does not mean either "Rebel" or "Apostate."
23. "Thy brother hath any matter of complaint against thee." "Any matter of complaint," is a paraphrase, not a translation.
24. "Leave there thy gift before the altar, and go, first be reconciled." It should be, "go away." "παρελθὲ."
- v. 27. "οὐ μοιχεύσεις," is translated "Thou shalt not commit adultery:" in the 28th. v. "ἐμοιχεύσῃς," "hath committed whoredom."
28. Whosoever looketh on a woman in order to desire her." What is "to look upon a woman in order to desire her?" The sense rather requires "so as to desire her."

MATT.

- v. 34. "Swear not in any wise." "At all," is surely as proper a translation of "οὐτως," as "in any wise."
- Id. Bishop Newcome has "neither by Heaven," &c. "Either" is the more proper word.
36. "Neither shalt thou swear." It should be, "Nor shalt thou swear."
39. "But I say unto you that ye resist not evil." "That ye" should be omitted as in v. 34.
40. "If any man choose to sue thee at law." "Choose," in this sense is a colloquial term, never used in a set discourse, and it is not a just translation of the original. "τῷ θελοντί σοι κριθῆναι."
44. That uncouth expression "those that" occurs three times.
47. "What do ye which is excellent?" It should be "that is excellent."
- Id. "Do not even the Gentiles in like manner." "In like manner" is no amendment of the Common Version.
48. "As your Father that is in heaven is perfect." For "that" read "who." I shall take no further notice of "that" for "who." It is surprising that the impropriety did not strike the Editors of this Improved Version.
- vi. 1. "Take heed that ye do not your acts of righteousness before men" "Acts of righteousness." This is a deviation from the Received Text which ought to have been noticed.

ON ROM. i. 18.

To the Editor of the Monthly Repository.

August 17, 1810.

SIR,

I should be glad to be informed by some one of your correspondents, skilled in Biblical Criticism, whether in Rom. i. 18, Paul has not an allusion to the conduct of those philosophers, who unrighteously kept back the truth they knew, contenting themselves with thinking with the wise and talking

with the foolish? And whether the passage does not contain a reason for the apostle's open avowal of what he believed to be the truth of God? If so, is it not deserving the most serious consideration of those teachers, who keep back from their hearers their real views of the gospel?

I am your's, &c.

SCRUTATOR.

REVIEW.

"STILL PLEASED TO PRAISE, YET NOT AFRAID TO BLAME."

POPE.

ART. I. *History of Dissenters, from the Revolution in 1688, to the year 1808. In four volumes. By David Bogue and James Bennett. Vol. III.* London: printed for the Authors; and sold by Williams and Smith, &c. pp. 496.

Our earnest wish that a history of Dissenters, should not, even in a literary view, disgrace them, led us to lament the manner in which the preceding volumes of this work are written.* We shall endeavour to assist our readers in determining whether the taste and temper of the authors improve, as they proceed with their undertaking.

The second period of history of which they profess to treat, and at the conclusion of which they have now arrived, extends from the death of Queen Anne to the accession of his present Majesty: and in the first chapter of the third volume an account is given of new sects which arose during this interval, viz. of the Methodists—Arminian and Calvinistic—and of the Moravians.

Between these several religious bodies and Protestant Dissenters there is so little agreement in point of the principle of nonconformity and of internal discipline, that we cannot perceive the fitness of blending the history of the one class of men with that of the other. Though, at a future season, the Methodists, of both denomina-

tions, will perhaps dissent, completely and unequivocally, from the establishment, yet they must, in the mean time, be looked upon rather as inconsistent and rebellious members of it than as deliberate seceders. Mr. Bogue and Mr. Bennett are naturally biassed in favour of the Calvinistic branch of them: and, indeed, whatever discrimination we ourselves make between the tenets, spirit and manners of the two rival sects of Methodists, we confess that, so far as regards the personal characters of their founders, we decidedly award the palm to Whitefield, whose frankness, generosity, disinterestedness and simplicity form a striking contrast with that love of power and pre-eminence, that subtlety and refinement of ecclesiastical administration, by which Wesley was distinguished.

The second chapter is on the state of religious liberty under the great grandfather and grandfather of the reigning monarch: a subject and a period which must always be dear to Protestant nonconformists. Our authors have done tolerable justice to the me-

* Mon. Rep. vol. iv. pp. 501—505. 628—635.

mories of George the first and George the second, as patrons of in theological knowledge and intolerance. inquiry beyond the Independents:

They devote their third chapter to the controversy respecting the dissent* and their fourth to religious controversies; of which distinction we do not see either the necessity or the advantage. To the former of these topics, which admirably corresponds with the general object of their work, they might have set apart a greater number of their pages.—On the face of the history, it is evident that the Presbyterian ministers bore a more conspicuous part in this discussion than their Independent brethren. and the manner in which those eminent scholars were dismissed by the trustees, is a presumption that, under a fancied zeal for truth, vulgar and selfish passions were sought to be gratified. It is not true that Firmin was an Arian (215): inconsistent with themselves, Mr. Bogue and Mr. Bennett speak of him in a former volume as a Socinian;† and concerning Dr. S. Clarke it ought to be remembered that he would not accept even the see of Canterbury, on the condition of renewing his subscription.

Of the Arian controversy Mr. Bogue and Mr. Bennett have much to say, in the way both of narrative and reflexion. Those of our readers who are desirous of taking an impartial view of it, should consult for themselves the pamphlets and volumes to which we are here referred. The writers before us, in their statement of the case, lay aside their proper character, and become judges; pronouncing their decrees with a confidence which nothing but the possession of infallibility could warrant. Capital mistakes were committed, undoubtedly, by each of the contending parties: but the deviation from the Protestant principle is chargeable on those who, in their zeal for a favourite dogma, could dictate, not to add, impose subscription to articles of human fabrication. The ejection of Peirce† and Hallet, men who excelled nearly all their contemporaries in biblical learning, proves that the

In the second section of the fourth chapter the Deistical controversy is sketched. Another sign of the superiority, in literature and talents, of the ministers among the Presbyterians, occurs here: among the nonconformist divines who furnished able replies to the unbelievers of the age, reputed heretics were foremost; and, what is better, their answers were framed—in the kind spirit of the gospel.

At the beginning of the fifth chapter, which is on seminaries for Dissenters, the historians, “crave leave for a few thoughts on the most proper course of instruction for the Christian ministry.” Consistent Protestants would have recommended, in the first instance, the study of the scriptures alone, without human comment. These gentlemen, on the other hand, urge the importance and necessity of the pupil's being acquainted with systems of

* These and the succeeding chapters treat of the subjects announced in the respective titles, solely with reference to the second period of the history.

† His name is here uniformly misspelt *Pierce*. ‡ Vol. ii. 334, 335.

Calvinistic divinity. With such a mode of acquiring a knowledge of Christian theology we are happy in contrasting the plan marked out by Dr. Marsh in his able and interesting lectures.

Most of the seminaries for the education of dissenting ministers, during this period, were domestic rather than public institutions. What Mr. Bogue and Mr. Bennett relate concerning them, is sometimes defective, sometimes incorrect, and, in general, is strongly tinged with party spirit. This spirit is principally observable in their account of the academies of Grove and Hallet, whose comprehension of mind and extent of learning these writers are scarcely capable of appreciating. That a man of Grove's powers and excellencies was less attached to the popular orthodox faith, as he advanced in years, is a presumptive argument against the validity of its claim to be pure and scriptural.

One section is appropriated to the method of education in the dissenting academies. Copious extracts from Doddridge, Orton, &c. here supply the place of original composition. As the authors have dealt thus freely in quotations, we wonder that they should have overlooked an interesting letter from Secker to Watts, in which the mode of instruction pursued by his tutor, Mr. S. Jones, is minutely described.* The grand error in almost every dissenting seminary has been the attempt to teach and to learn too much.

We have in the sixth chapter a

history of the outward state of Dissenters, their number and rank, the labours and support of ministers and public services and associations. The Presbyterians were certainly reduced in this period. These historians ascribe the fact to the prevalence of heresy: our valuable correspondent *Primitivus* has traced it, with a very discriminating spirit, to the superior taste, learning and turn for investigation of the ministers of that class;† in these respects they took the lead of the other denominations, and would not flatter the prejudices of the people.

The authors undertake, in the seventh chapter, to estimate the state of religion among the dissenters; always meaning, by *religion*, throughout this publication, an invincible adherence to the Calvinistic system. We transcribe a note which shews in what manner they have "learned Christ."

P. 384. "Dr. Jennings having reason to believe that two of his students were tainted with heresy, objected to their continuance in his academy, and they were obliged to leave it: but the doctor's conduct is severely reprobated on this account, and he is charged with being destitute of candour and an enemy to free inquiry. Protestant Dissenters' Magazine, vol. v. Is he not entitled to a high degree of praise for refusing to bid God speed, or to countenance persons, who, instead of carrying to a congregation the pure Christian doctrine, and feeding them with the bread

* Gibbon's *Memoirs of Dr. Watts and Mon. Rep.* vol. iv. 652, &c.

† *Mon. Rep.* vol. v. 235, &c.

of life, would have preached destructive errors, and poisoned their souls?"

They condemn, as might be expected, the introduction of liturgies among Dissenters. Now, although we are decided friends to the habit of free or extemporaneous prayer, we dare not pronounce *authoritatively* upon a point which, as far as we can perceive, Christ and his apostles have left open to the judgment and discretion of their followers. And we think that a very small share of candour and reflection might have directed the historians to the real cause of some ministers having preferred the use of forms or liturgies: educated in orthodox creeds, and adopting afterwards less popular sentiments, they have found it difficult (such is the mechanism of the mind) to guard by other means against the recurrence of phrases conveying ideas very different from their own.

The following account of the Independents we are unwilling to consider as universally or generally true: but we are sure that it holds good of such Independents as our authors:

P. 595. "Being beyond the charities of candour, and generally considered as a sect excluded from her embraces, she was an utter stranger to them, and they had no intercourse with her."

Their eighth chapter presents us with lives of eminent persons among the Dissenters. Here the writers are in character when they attempt to depreciate Bennett's *Irenicum*: they are in character when they unfeelingly censure Simon Brown and Cowper for beguiling the intervals of their moodily madness with Homer's poems:

they are in character when, ludicrously vain and self-important, they speak of succeeding *Neal* in his historical labours, and when they regret, as in effect they regret, that he united charity with orthodoxy!

The portrait which they give of Watts is drawn in their best manner. But we know not what they mean by "repentance incarnate." We conjecture that they *would* have said *repentance personified*.

It will surprise neither their readers nor our's that to "modest Foster," for whose popularity they cannot account, they are less favourable than to his contemporary Thomas Bradbury, whose failings were as prominent as his virtues.

They have made the same reprehensible arrangement of their materials as in their former volumes: nor are they more successful than before in their attempts at scriptural criticism. We find them laying stress (p. 37 note) on the English translation of Rom. v. 19. "By the obedience of one shall *many* be made righteous," where the original term is *οἱ πολλοί*, which, says Bishop Pearce, (Com. in 1 Cor. ix. 19.) "is used by Paul for *οἱ πάντες*, *all*." They seem to be ignorant that in the New Testament the word *saints* almost uniformly signifies a state of privilege, not of character (43). And (402) they are forgetful that Moses was a *mediator* as well as Christ.

Of the Wesleyan Methodists they observe, (p. 50.) that "they frequently derive their arguments from such texts of scripture as they would forbear to quote, if they could read the Greek Testament." This is true enough: but

we have discovered that it is also true of the authors themselves.

P. 79. It is notorious concerning other academies besides those of Lady Huntingdon, that their students are, "in various instances, called out after a mere apology for an education, which just serves to tinge them with the confidence, without imbuing them with the spirit of science." Mr. Bogue and Mr. Bennett should be impartial.

268. The mere English student can never gain such a competent knowledge of the Scriptures as to be qualified for interpreting them in public. The acquisition of the original languages of the Bible, must supply to the minister of the present day the want of inspiration.

380. They style Dr. Benson a Socinian, though it is known that he was of the Arian persuasion. Truth and accuracy are disregarded when the object is, in all events, to bestow opprobrious epithets and scatter injurious insinuations. During the life of this exemplary Christian there were those who, with incorrigible effrontery, called him "Deist Benson!"

The composition of this volume, like that of its predecessors, is awkward, inaccurate and often vulgar. If we occasionally meet with a few sentences which are written with simplicity and correct-

ness, we are soon disgusted, however, by the occurrence of mixed metaphors and false ornaments. In a note below, we shall select a few of these deformities*. We may apply to them the words of a periodical writer:† "in all these instances, [we might add in many more] though a boldness of expression is made use of, which none but great masters dare attempt, and which a school-boy would run a great hazard by imitating, yet we may with some little difficulty, without the least help of grammar, give a guess at the meaning."

More than any thing besides, the dogmatical and intolerant spirit which continues to breathe throughout this work, is deserving of reprobation. When men avowing themselves Christians, Protestants and Dissenters can, in defiance of consistency and decency, stigmatize as *heresies* opinions which they disapprove; when, in the tone of papal arrogance, they speak of *sound doctrine* and *soundness in the faith*; when they justify, as they are able, subscription to the first, or any other article of the church of England; when they repeatedly charge Arianism and Arminianism with suiting the natural depravity and vicious inclinations of the mind; when they can bring themselves to say, with no obscure intimation of what they conceive to be his state, that Foster was "re-

* To *conflict* with events (33) *desuetude* (35) *who conceits* (47) *obtruded* as a party *weapon* (51) *awfully feeds* (56) *has withholden many*, &c. (80) *churchified* (196) and *expect* [apprehend] that—they should be *deprived* (117) Oxford now had an opportunity of *tasting for themselves*, &c. (124) two of these, *my Lords* of London and Sarum (173) few of *peculiar* [signal] *celebrity*, (191) he *bid adieu* (285) that vigorous *tension* of mind and heart, which should *give* striking evangelical *precision* to pastoral instruction, and *rouse*, &c. (391) as Arianism was *the grave* of the Presbyterian congregations; as soon as it ever *entered* the pulpit, &c.

† The Champion. vol. ii. 16.

moved by a palsy to give an account to the author of revelation of his reception of its doctrines ;"—these and many similar declarations and observations ought, surely, to be marked with strongest censure. And we may well rejoice, that the authors of them are not entrusted with the power over the persons of those whom, in the genuine temper of Pharisaic self-righteousness, they brand as heretics. "Neither bless them at all, nor curse them at all," is advice which has been given to one set of professors of Christianity, in respect of their religious intercourse with another. For the blessing of Mr. Bogue and Mr. Bennett we presumed not to hope (p. 384). But why must we be visited with their curses? And yet such allegations and insinuations as those to which we have referred, are little short of curses, anathemas and banns. Bigotry like this must be an error in the extreme.

Not even extensive learning, a penetrating mind, brilliancy of parts and elegance of style could reconcile us to these spiritual and priestly claims. We turn from them with aversion, even in an Atterbury and a Horsley. What then are we to think of those who have the venom of the *odium theologicum* and nothing more, being destitute of the refinements of taste and literature and of the charms of eloquence? Intolerance thus served up is a nauseous compound. The pages which such men write and entitle "History," are but the records of their own dishonour.

ART. II. *A Funeral Discourse, occasioned by the Death of the Rev. Dr. Barnes, preached at Cross-street, Meeting-House, Manchester, Sunday 15th, July, 1810. By John Yates. 8vo. pp. 94. Johnson.*

We have seldom read so powerfully impressive a Discourse as this: it is a high but not extravagant encomium on Dr. Barnes: its eloquence is its lowest praise: no one, we should think, can read it without great profit.

MONTHLY RETROSPECT OF PUBLIC AFFAIRS ; OR,

The Christian's Survey of the Political World.

A sad gloom has been spread over the nation. By an awful dispensation of providence, the King has been rendered incapable of exercising his royal functions. The malady which has afflicted his Majesty at different intervals, and which at one time brought on such sharp debates on the subject of a regency, has returned with apparently increased violence, and filled every loyal breast with melancholy forebodings that from the advanced years of our beloved sovereign and the number of attacks he has already experienced, a recovery, though far from impossible, is, from the nature of the disease, rendered highly improbable. The cares of royalty may oppress the soundest mind, and when grief

and anxiety are added to them, we cannot be surprised that our venerable sovereign should have relapsed into his former situation. The bitterness of affliction has entered the palace, and proved too plainly, that no station is exempt from the calamities of life.

For a considerable time the Princess Amelia had laboured under a disease which baffled the art of medicine. As she drew nearer to her end, the anxiety of her royal parent would naturally be increased. Beloved by all her august family, and endeared to all who knew her, this amiable princess left a world, which to her had been for several years a continued state of suffering. Aware of the approaching change, she viewed it with composure, sympathising in the affliction of her relations, more for the unfeigned grief that they would feel, than from any desire to prolong her stay in a world, whose varying events had so powerfully shewn the vanity of human wishes. Melancholy is the task of recording the annals of affliction; yet here is food for reflection, and the wise man hath taught us, that the house of mourning will afford us better lessons than that of feasting. The kindness and affection of the whole royal family to their deceased daughter and sister, will be a source of consolation to them, and must be gratifying to the whole kingdom: and in every family, wherever the death of Amelia is mentioned, the attachment of that sister to her, who was her constant attendant in all her illness, will be held up as a proof, that in the palace as well as the cottage may exist the finest feelings of nature. May we in our last moments, will every sister say, have one as kind, affectionate and tender as the Princess Mary to close our eyes!

Before the decease of his beloved daughter, the royal parent betrayed symptoms of his former malady, which prevented him from visiting her, as she approached her last moments. At the awful time of her dissolution, he was confined to his room, and the royal family had the twofold affliction arising from the loss of one relation, and the severe calamity which had separated them from their father. The nature of the disorder was not at first made known to the public, for only the state physicians signed the bulletins, which announced every day what was thought to be expedient on the state of the King's

health: but, when Dr. Willis was called in, and his name appeared in the bulletins, no farther doubts could be entertained on the subject. A singular circumstance prevented its being kept secret. The parliament had been prorogued to the first of November, with notice of farther prorogation to the twenty-ninth: but the necessary documents for the latter prorogation required the King's signature, and he was not in a capacity to fix it to any legal instrument. The commissioners could not, therefore, be appointed; for the Chancellor could not undertake the responsibility of fixing his seal, when that of his royal master was wanting.

On the first of November, several members of the Parliament were assembled in their respective houses, and the speakers in each took their chairs. On such an occasion, it is customary for the Commons to be summoned to the House of Lords, where an address is delivered by the King himself, or in case of his absence, by commissioners, specifically appointed by him for that purpose. After the speech, the Commons retire to their House, and enter upon the business of Parliament. The non-appearance of the King, and the want of the usual opening of the sessions, placed this meeting of the houses upon an extraordinary footing, and in the House of Lords the cause was pointed out by the Chancellor, in that of the Commons by the Chancellor of the Exchequer. In both places the disorder of the king was spoken of as being of the mildest nature, and affording the strongest hopes of recovery, and upon these representations it was agreed unanimously, in their separate houses, that they should adjourn for a fortnight.

In pursuance of this adjournment, the houses met again on the appointed day, and in each was a very full attendance. In the Lords the Chancellor stated, with very great confidence, the prospect of a speedy recovery, and upon this ground moved, that the House should adjourn for another fortnight. Lord Moira declared, that he cordially supported the motion upon the grounds stated by the mover, and conceiving that the public service would not suffer by a temporary delay. Lord Grenville also acquiesced in the motion, though he observed, that in that assembly, not of Parliament, but of the States of the Realm, no proceeding could be adopted but that of absolute

necessity, and the former proceedings afforded a precedent for their conduct, when they adjourned only for a few days, and that only upon the representations of the physicians examined before the privy council. Some of the noble lords spoke, but the motion was carried without a division.

In the Commons the Chancellor of the Exchequer went over the same ground as the Chancellor in the Lords, stating, that he had been that very morning at Windsor, to ascertain the present state of his Majesty's health, where he had the satisfaction of receiving the unanimous opinion of the physicians, that his Majesty's health was in a state of progressive amendment; and as nothing required the immediate aid of Parliament, he moved, that the house should adjourn for a fortnight. Mr. Whitbread thought that the ministers had not done their duty in the summons issued for the appearance of members on the first, but acknowledged that if he had been in the House on that day, he should have voted for the adjournment. They were now met to perform the duties which circumstances required; and yet an adjournment is proposed without recorded evidence, without authentic testimony, in short, upon the bare word of one of his Majesty's ministers. Why had not the privy council assembled? why were not the physicians examined? No necessity would appear on the journals for this adjournment, and the House would seem to have lost sight of its dignity by this proceeding. He contrasted with great severity the conduct of the present ministers, with that of the ministers in the year 1788; but, though he objected strongly to the adjournment, he declared that he should not divide the house upon it.

Sir Francis Burdett agreed in most that had been uttered by the last speaker, but declared, that should he stand alone, he would divide the House; nor would he consent, that the regal dignity should be trifled with in this manner. They were to adjourn upon what—upon the ipse dixit of the minister. They were to make the public believe, that all the functions of the regal office might be performed by ministers: that the crown might be placed on a cushion, whilst upheld by such supporters. He felt in common with the country for the melancholy situation of his majesty, but this must not interfere with the duty

they owed to both king and people. A faction had, in a former instance, exposed the country to great danger, and the House was now in this awkward predicament, because a former House had not done its duty, and had left this manifest defect unprovided for. Not that there was any difficulty in the plain course of duty, nor would he have ever consented to the measures proposed against his royal highness the Prince of Wales. He should resist that course, if it was intended to be pursued: and, though the ministers might be resolved to prolong to the utmost limit the tenure, on which they held their places, he would not go back to the people to tell them, that after the constitution had been suspended for a fortnight, he had voted that it should be suspended for a fortnight longer.

Mr. Tierney could not take the bare word of any man, as the ground for a parliamentary proceeding, and whatever steps the House might pursue, it ought to be upon authentic evidence. Lord A. Hamilton was decidedly of opinion, that the House ought to adjourn only from day to day, nor would he believe that, if this calamity had been foreseen, the adjournment required by the minister could be pleasing to his Majesty. Mr. Ponsonby did not approve of the minister's mode of proceeding, and wished that even one physician only had been examined: but that the House might not appear to be wanting in respect and affection for his Majesty, he would not vote against the question. Mr. Canning thought that time ought to be given for the composure of the royal mind, *spatium requiemque doloris*, and therefore supported the motion. Mr. C. Wynne stated, that in the manner in which the House was met, nothing but paramount necessity could justify any one act—their first object, therefore, ought to be to establish that necessity, and then it would become a question of expediency, whether they should proceed to business or adjourn. Mr. Sheridan stated, that this was the fourth time in which his Majesty had been attacked in the same manner, and he should vote for the question, on the presumption that if it passed, all further discussion on this calamitous subject would be rendered unnecessary.

Sir Samuel Romilly supported Sir Francis Burdett's objection, observing, that there was no motion before the

House, but that one for adjourning for a fortnight; if it did not pass, the House would meet to-morrow, and so on from day to day. For his part, he had heard no reason, why the House should in such an extraordinary crisis put it out of its power to meet for a fortnight, and he could not better express his attachment to his Majesty, than by voting, that during the continuance of his Majesty's indisposition, the House should reserve to itself the possibility at least of giving its immediate assistance in the case of any emergency. Mr. Elliot objected not to the period of the adjournment alone, but he conceived the immediate assembling of the House at such a period indispensable. The House should use every means in its power of gaining the knowledge of the real state of the fact. The question was, whether they were here a House or a convention, and whether in the step now recommended they were to be satisfied with such evidence, as would not satisfy an inferior tribunal. Mr. Wilberforce saw no use in meeting from day to day, nor any harm in adjourning for a fortnight, and therefore supported the question: on which a division took place, there being for it three hundred and forty-three, and against it fifty-eight. Sir Francis Burdett was one of the tellers for the minority, and every friend to the country will rejoice, that he was in his place, and that he had fifty-eight members to support him on the strong ground, which he had so decisively and judiciously taken.

The houses were thus adjourned, but whatever grounds there might have been for entertaining the hopes of a speedy convalescence, the subsequent bulletins held out no great encouragement. They must, however, be fallacious criteria in such a disorder, in the course of which many violent fits may be expected. During the continuance of any of them great fears may be excited, and in the intervals between them unreasonable hopes existed. Nature will have her course; and this is now well understood by those who take the charge of persons afflicted by this terrible scourge of humanity. A prayer has been published on this occasion, to be read in the established churches, and it is free from the fault which pervaded that made some years ago on a similar occasion. In the spirit of it all will join, commending to providence their gracious sovereign, and praying that the

present affliction may be sanctified to him and his family.

A meeting of the privy council was summoned to take into consideration the state of the King's health, and to examine the physicians. Their report will be the ground of the proceedings in the convention: but it is to be lamented, that in the great interval that has taken place since the first known attack to the present, no measures were adopted, which should prevent a discussion at the time, that action, not talking, was required.

The state of Europe, with respect to this unhappy malady, has been very remarkable. The sovereign of Portugal has long been in this unhappy situation, and her son as Regent has conducted the affairs of government. Denmark was for several years under the care of a prince regent, from the inability of his father to conduct his affairs. But in England we have no fixed rule to go by in these cases. It is a desideratum in our constitution, and should be fixed at a time, when the mind is not agitated by hopes and fears, or powerful individuals swayed more by faction, than regard for their country.

Among the singular events of the times, one has occurred, which has been for some time expected. The ex-king of Sweden has found a refuge in this country. He contrived to make his escape from the Continent by an English ship in the Baltic, and landed at Yarmouth, where he was hospitably received, and in Essex was entertained by some country gentlemen on the road. An English gentleman, who had been ambassador in Sweden, was deputed to shew him the honours of the country, and he had a residence provided for him in London, where he has been entertained by one of the ministers. It is said, that Hampton Court is to be fitted up for his residence, by which we should rather imagine, that apartments are to be assigned to him in that spacious palace.

The important affair of Sir Francis Burdett is not decided. The trials, in which the Serjeant of the Commons, and the Constable of the Tower are defendants, are postponed, on the motion of the attorney general; and the demurrer is to be first tried, that is, the question is to be argued before the judges, whether the Speaker's warrant is legal. This will afford room for the dis-

play of talents and much legal inquiry, and precedents are to be found of great tyranny, exercised by the House of Commons in one part of our history, which shews how necessary it is to keep all power within due limits. Our judgment will not be in the least altered by the decision that may take place. The simple question is, whether the House of Commons is to be judge and jury in its own cause on a book written and published. We wish that this question was strictly adhered to, and then we should not hear of privileges, whether proper or improper, which tend to embarrass it. However, it is some satisfaction, that the claim of the House of Commons will undergo a legal argument.

The affairs of the Continent grow daily less and less understood in this country. In a short time we may be driven from all connexions with it. The sovereign of France is determined to ruin our commerce with that part of the world, and the most rigorous orders are issued to seize and burn all English commodities, and to punish with the utmost severity all persons dealing in them. The inferior sovereigns unite with them, and even the connexion of the King of Wirtemburgh with our royal family, does not prevent the burning of English commodities before his castle walls. The attempt to exchange prisoners has failed, and the French throw the whole blame upon us, and their argument is not without some foundation. They insist on the prisoners taken by them in our allied armies being considered as British, and exchanged for French: for they say, that it is unreasonable that a distinction should be made between the troops, fighting against the French in the battles of Talavera, or taken in covering the retreat of General Moore, or in short in any action, where Spaniards, Portuguese and English formed one army. The consequence of such an exchange would be, that the French would regain all their soldiers and sailors, and Spaniards would be returned to their own country at our expense, who probably would go to their own houses, and be of no efficacy in the common cause. It is to be lamented, that this difficulty should keep so many of our fellow creatures in prison on both sides of the water. When will man consult his true interests, and war be painted in its true colours! Ye ministers

of peace, of whatever sect ye are, disguise not the truth from your respective flocks. Christ's kingdom is that of the lamb. At any rate do not ye be the rousers of the lion, or the tiger, or the dragon.

The general of Buonaparte seems to be established in Sweden. He has made his entry into that country as Crown Prince; and has been most favourably received. As a preparatory ceremony to his being acknowledged in this capacity, he answered the questions of the archbishop, by which he declared himself to be of the established church of Sweden. The date of his conversion to this church may be ascertained without great difficulty, and it reminds us of the anecdote of a German princess, who brought up three of her daughters in different ways, one in the Greek church, another in the catholic, a third in the protestant. The ladies afterwards married sovereigns of these sects. It is a very easy thing to make or to become a member of an established church, the difficulty is to become a member of Christ's church; to bend the mind to laws proclaimed by fishermen, and men of the lowest ranks: to be members of the society of just men made perfect, where no regard is paid to the crown on the head, the ring on the finger, the clothes on the back. The hidden man of the heart is all in all. Ye ministers of peace proclaim this truth boldly every where. Let not the grandeur of the palace astound you, nor the sneers of the rich man put you to silence.

The Dutch are in the greatest distress from the restraints on commerce: but we are not to imagine that the continent of Europe is without trade, because its ports are shut up to us. There is and will be a great internal commerce, but as Holland was the great depot of foreign commodities, the injuries it has received are very great. This remark extends to Hamburgh, and the shores of the Baltic. Denmark is in a perilous state from the march of French troops through its territories, but the projects of the emperor respecting it are not yet developed. Of the condition of Germany we know little: the papers inform us chiefly of the seizure of goods at Frankfort and Leipsic, and the same violence has been committed throughout Switzerland. A new mine of treasure has been opened by Buonaparte. He has called upon all the debtors to the

late Elector of Hesse to pay their debts to himself; and as the elector was very rich, it is not improbable, that a great mass of money will be squeezed together by these means.

The war continues to rage with great violence in the Turkish provinces. The Russians appear to be still triumphant, and the grand signior has not stirred from Constantinople. What difficulties have occurred to prevent his march we do not know; but, if he delays much longer, the great battle will be fought too near to his capital for his safety. Bulgaria seems to be nearly equally divided between the two contending powers; but the army of the vizier is to the south, and its relative strength is not known. Indeed, nothing will be known for certainty, unless another great battle should be fought, and then we may be able to sketch out the positions of the armies, and the future progress of the campaign. Both empires are dilatory in their proceedings. Their vast domains afford but a comparatively thin population. The grand signior has acknowledged the French king of the two Sicilies, whence it may be conjectured, that he feels his weakness, and is hoping that by the interposition of the French, his own ruin may be delayed.

The peninsula of Spain and Portugal excites a greater degree of attention. In the former the Cortez is naturally a very important subject, and it appears to contain some men of spirit and talents. Their proceedings may be of use, and shame some people in England, who do not value as they ought the liberty of the press. This subject has been discussed, and as might be expected from a people, where bigotry has so long prevailed, the authority of councils has been brought into the debate, and the sentiments of the pretended holy fathers of the church pressed into the argument. They are not sufficiently enlightened to have cast off the yoke of these old women, these garrulous dictators of nonsense, these impudent impostors who set up their own vain philosophy in competition with the words of revelation. What can be offered more contemptible to the reasoning mind than a pack of priests met together, and issuing their decrees to stop the progress of knowledge, and to bow the minds and bodies of men to a cross, to a relic, to a wheaten god. Above all, the pretensions of these wretched men to be lords in Christ's church, and

to give laws to the whole world, is such a species of impudence and hypocrisy, that if it had not taken place, we could not have supposed it possible for men to have submitted to such impostors, much less that in these days the delegates of a nation fighting for liberty should have appealed to such vain authorities.

The liberty of the press has, however, been carried by a very great majority, but it is only as far as regards politics. Religion is still to be kept in shackles, and England was represented to be in this respect in a most dreadful state, its numerous sects being fostered by this fatal liberty of the press. Let us then look to the peace of Spain for the last two centuries; its priests, by fire and sword, and famine and prisons, subdued the rational mind. They who thought, were compelled to keep silence; they were compelled to prostrate themselves in churches, whose impious worship they derided secretly, and despised in their hearts. Atheism and deism prevailed in the higher classes, superstition, ignorance and bigotry in the lower. They called it peace, because desolation and terror were spread around. They had no sectaries, because inquiry was prohibited; because the reading of the sacred scriptures was a crime. The Gallic king of Spain will, however, permit religious liberty in his dominions, and the resolves of the Cortez will make way for it in the parts which submit to its authority. Thus which ever side gets the better, the situation of mankind will be improved.

The decrees of the Cortez have not, however, a wide circulation. The cannon of the French still resounds through the isle of Cadiz, and what is very extraordinary in so large a city, no sallies appear to have been made by the besieged to drive the assailants from their walls. In spite of accounts of victories, the French seem to have great force in the interior of Spain, and the meeting of the Cortez has been far from producing a general insurrection. On both sides must be frequent instances of partial success, and we are not to be discouraged at the failure of our expedition from Gibraltar, which ended in the capture of the commander, an English lord, with a number of our countrymen, and the dispersion of the Spaniards and Germans who formed the greater part of the body employed upon this occasion.

But on Massena's army in Portugal

public attention has been chiefly fixed, and to the surprise of all it still keeps the combined army in check. The latter is acting on the defensive in a nook of land bounded by the Tagus, the Atlantic, and a ridge of hills most strongly fortified, running from one to the other. The army of Massena is posted on the Tagus below Santarem, and is represented to be inferior in numbers, and destitute of provisions. It has, however, remained so long in the latter state, that we can scarcely credit the accounts, nor do we see what should hinder him from drawing great supplies from the fertile country near him, or even from Spain itself. Every day was expected to bring something decisive, but the accounts

ended in the concentration of the British army, so as to make their position impregnable. How long they will remain so, it is impossible to foresee; but they have an immense population to feed, as the Portuguese who forsook their houses, have taken refuge within the lines. The miseries endured in the country must be very great: but if half what is said is true, Massena must retire ingloriously from the field, and Lord Wellington will have much better claims for a title than procured him one after the battle of Talavera, when he left his sick and wounded to the care of the French, and made a very precipitate retreat with his victorious army.

INTELLIGENCE.

OPENING THE NEW UNITARIAN CHAPEL, NORTHIAM.

On Tuesday, Sept. 4, 1810, a new place for divine worship, was opened at Northiam, in Sussex. The Rev. L. Holden of Tenterden, Kent, delivered an excellent discourse, in the forenoon, from the words of our Great Instructor, Matth. 15. 10. "And he called, &c. and said, *hear and understand.*" In the afternoon, Mr. Joseph Dobell of Cranbrook, Kent, preached a very appropriate sermon from the language of the Psalmist, 46. 5th verse, "God is in the midst of her, &c." The services were well attended, and the day spent with Christian love and joy.

In the village of Northiam, the doctrines of Unitarianism have been, for some time, successfully opposing the creeds of the reputed orthodox, and by the visits and labours of Messrs. Vidler, Wright, and other friends, many persons are now zealous for the faith once delivered to the saints. About fifteen years ago, a small place was erected for public worship, in which they assembled till their number was too large, and many were obliged to sit without doors; the inconvenience of this induced them to build a gallery, but the height was not sufficient to admit of it, without lifting the building from its foundation, and raising a wall beneath. This plan was thought easy to be accomplished (the

building being *framed*), and was accordingly adopted. They began to put it in execution on Monday the 9th July, and having raised it about three feet, proceeded with the work on Tuesday, when from the weakness of some part, the roof fell in, and the whole building lay in ruins. Providentially no persons were materially hurt. Their plan being thus frustrated, they immediately proceeded to erect a new place, and by their activity and zeal, had so far completed it, that in two months from the day on which the old one fell, the new one was sufficiently ready for opening.—We trust, that by the exertions of Mr. Stephen Blundell, their resident minister, and other assisting friends, they will continue to "lengthen their cords, and strengthen their stakes,"—to extend the "truth as it is in Jesus," and show the propriety and necessity of *understanding the things which they bear.*

May practice go hand in hand with faith! may they cultivate Christian charity, the bond of perfectness, and being fitly framed together, may they grow up to a holy temple in the Lord, in which the God of Jacob shall delight to dwell. May *He* be in the midst of her, that she may not be moved.

S. D.

NOTICE.

The annual meeting of the CHRISTIAN TRACT SOCIETY, advertised for the 21st instant, was adjourned in conformity to the custom of all similar societies during the present month. It will be holden on THURSDAY THE 13TH OF DECEMBER; further notice of it will be sent to the Subscribers.

The Committee have lately resolved to appoint agents to sell their Tracts in various parts of the country, and will be glad to receive from their friends the names of respectable booksellers who will accept such an appointment.

OBITUARY.

1810. Sept. 28. At his seat at Mordon, Mr. Abraham Goldsmid. He was found dead in his grounds, with a pistol in one hand; having followed the tragical example of his brother, whose suicide was recorded in our iii. vol. p. 278.—Mr. Ab. Goldsmid was for many years the money-broker of Government, and a sort of dictator in the money-market. His influence with the great capitalists and on the Stock-Exchange is said to have been unbounded. Embarrassments, growing out of the last loan, led to the fatal catastrophe. The public may form some idea of the extent of his influence on the money-market, when they learn that the news of his death produced an instantaneous fall of four per cent. on the funds of the country.

There was a magnificence in Mr. Goldsmid's mode of living and in his charities which attracted public admiration. He was superior to religious prejudices, and led the way in munificent charities of every description. The editor of the *Morning Chronicle*, who seems to have known him personally, says that "the fatal act, which he committed in a moment of delirium, has deprived his numerous family of an inestimable parent, and the country of one of its most honourable and benevolent citizens. A man more truly amiable in all the relations of life never existed. He was incessantly employed in acts of friendship, and though, like every man of extensive dealings, he had to encounter the bitterness of opposition and envy, we never heard, even from his most active rivals, any other than the most favourable testimony to his virtues."

The jury who sat upon the body of this unhappy gentleman brought in a verdict of *Insanity*. He was interred in the burying-ground of his people, under the same circumstances of disgrace that attached to his brother.—A sad end of such wealth, such pomp and such popularity!

Ambition may here read a warning lesson, and Religion gather a negative proof of its own excellence

1810. On Thursday, October 11, died, in the 80th year of her age, Mrs. Anne Wright. The morning of her life opened with fairer prospects, as to the things of this world, than were realized; but this seems not to have diminished her happiness; it is probable it promoted her moral improvement. She moved in the circle in which her God placed her with propriety, performed the various duties of her station with cheerfulness and punctuality, and ever manifested the strictest regard to integrity and virtue. Trained up in the established church, she continued a member of it until she was more than forty years of age: yet even then she was not indifferent to the important concerns of religion; but endeavoured to impress the infant minds of her children with piety and virtue. She first became a dissenter among the Calvinists, and continued many years in the belief of the doctrines of reputed orthodoxy, though even then her mind sometimes revolted at the gloomy light in which they placed the divine character. In the latter part of her life she gradually gave up those doctrines, became an Unitarian, and rejoiced in rational views of Christianity. She continued searching after truth, and improving in her views of it even when she had reached her eightieth year. Her children owe much to her early instruction and discipline; she taught them in their infancy the habit of industriously improving their time. They will long affectionately cherish her memory. She met death with composure, regarding it merely as a sleep. The Rev. T. Madge, of Bury, delivered a suitable address at her funeral; and her son R. Wright according to her request, preached a sermon on the following Sunday to a large audience, from Psalm lxxi—9.

R. W.

A COMPLETE LIST OF NEW PUBLICATIONS ON MORALS AND
THEOLOGY, IN NOVEMBER, 1810.

I. *Select List.*

Letters on the Prophecies, selected from eminent writers, by John Smith, Gent. 8vo 9s.

A Funeral Discourse, occasioned by the death of the Rev. Dr. Barnes, preached at Cross-street Meeting-House, in Manchester, on Sunday, July 15, 1810. By John Yates. 8vo.

The Protestant Dissenters' Almanack; and Annual Register for 1811. 2s. 6d.

A Vindication of Unitarian Worship.—A Sermon, preached on Sunday, Nov. 4, 1810, on occasion of opening the New Gravel-Pit Meeting-House, Hackney. By Robert Aspland. 8vo. 1s. 6d.

Evening Amusements: or the Beauty of the Heavens Displayed, in which several striking appearances to be observed on various evenings in the heavens during the year 1811 are described. By William Friend, Esq. M. A. Actuary to the Rock Life Assurance Company, &c. &c. In boards. 3s.

2. *Sermons in Volumes.*

Twenty-one short Sermons. Calculated for children. By a Lady. 2 vols. 2s. 6d.

Eight Lectures delivered in 1809 and 1810, at Saffron Walden. By J. Wilkinson. 12mo. 4s.

3. *Single Sermons.*

Loyalty enforced by Religious Motives; being the Substance of a Sermon, preached at Uny-Lelant, in the county of Cornwall, June 4, 1809, being the 71st Anniversary of the King's Birth-Day. By W. Colenzo, of Penzance. 8vo 2s.

The Spirit and Principles of a Genuine Missionary. A Funeral Sermon for J. C. Barneth. By T. Scott, Rector of Aston Sandford. 1s.

The never-failing Foundation. A Sermon. By the Rev. T. Davies. 1s.

A Funeral Sermon for Mrs. Hill, of Homerton; by R. Winter, D. D. to which is added, a Memoir of the deceased. 2s.

Peculiar Privileges of the Christian Ministry; a Charge to the Clergy of the Diocese of St. David's, 1804: second edition: to which is added, an Appendix on Mr. Sharpe's Rule for the Interpretation of the New Testament. 2s. 6d.

The Sin of Cruelty to Brute Animals;

being the Substance of a Sermon preached at Oringbury. By the Rev. J. Whitehouse. 1s.

Two Sermons on the Death of Children. By the Rev. W. Wilson, M. A. 1s.

A Sermon, preached at the parish church of St. Andrew by the Wardrobe, and St. Ann, Blackfriars, on Tuesday, June 12, 1810, before the Society of Missions to Africa and the East, instituted by Members of the Established Church. By the Rev. Claudius Buchanan, D. D. 2s.

Necessity and Utility of Instruction: a Sermon to Sunday-School Teachers. By R. Alliot. 12mo. 6d.

4. *Controversy.*

Hints on Toleration, in five Essays; submitted to the Right Honourable Lord Viscount Sidmouth, and to the Dissenters. By Philagatharches. 8vo. 12s.

The Wisdom of the Calvinistic Methodists Displayed; in a letter to the Rev. Christopher Wordsworth, D. D. By Thomas Witherby. 2s.

Hints to the Public and the Legislature on the Nature and Effects of Evangelical Preaching. Part the Fifth. Addressed to the Author of Part the Fourth. 2s. 6d.

Universalism confounds and destroys itself; or, Letters to a Friend on Dr. Huntington's, Dr. Chauncy's, Mr. Winchester's, Petitpierre's, Dr. Young's, and Mr. Rely's Schemes, which are shewn to be made up of Contradictions: interspersed with direct Arguments in Proof of the endless Misery of the damned. By Josiah Spaulding, A. M. of America. 8vo. 7s.

5. *History and Biography.*

Scott's Lives of the Scottish Reformers. Royal 8vo. 10s. 6d.

6. *Miscellaneous.*

Letters on Natural and Experimental Philosophy, Chemistry, Anatomy, Physiology, and other branches of Science pertaining to the Material World: addressed to a Youth settling in the Metropolis. By the Rev. J. Joyce, author of Scientific Dialogues, &c. 12mo. With nineteen plates. 10s. 6d.

Philosophical Essays. By Dugald Stewart, Esq. F. R. S. Edin, &c. 4to. 2l. 2s.

The Duties of the Clerical Profession, selected from various authors, and elucidated with notes. 12mo. 3s.

CORRESPONDENCE.

The following communications are intended for publication, viz. H. E. on Sunday Schools amongst Unitarians.—S. P's. Character of Andrew Marvell.—R. G. S. on an Obituary in the *Evangelical Magazine*.—Inquiry concerning two inscriptions.—Mr Windeatt's Vindication of his Account of Dr. Kennicott in the *Monthly Magazine*; with Anecdotes.—Mr. Nightingale on the Vibrations of the Pulse.—J. B. to the Methodist Preachers, in the Brighton Circuit, of the Connection of the late Rev. John Wesley.—R. S. T. on a Complete Edition of Dr. Priestley's Works.—N. L. T's Particulars of the Death and Burial of Mr. Howard, from Dr. Clarke's Travels.—M. H. on Practical Christianity.—Plan of a Society for the relief of the Widows and Orphans of Unitarian Ministers.—Neocomensis on Faith without Reason.—L. D. T. on Mr. Higman's Apology for Natural Religion.—Lines written at the close of Autumn.

A Correspondent promises us a "List of the Students educated by the famous Mr. Frankland, and the succeeding tutors in his academy." Among other distinguished names on the list, is that of Archbishop Secker. There are, adds our Correspondent, but few Biographical Remarks; but he hopes that some of our readers will be able to supply facts and anecdotes.

The *History of a Conversion* was not inserted, as promised, because, on re-consideration, we thought it too particular for an anonymous communication.

The Essay on the Love of God on Unitarian Principles was duly received.

A Constant Reader, who writes professedly as an umpire, but really as a partizan, on the dispute between Mr. G. Walker and the Trustees of the Manchester College, is informed, that before we had received his letter, we had determined to let the controversy rest.

In our next will appear the Report of the Trustees of the York Academy.

ERRATA ET CORRIGENDA.

In the Number for September.

P. 453. col. 1. l. 18, from the bottom, for "proposition," read *inscription*.

In the last Number.

P. 506. col. 1. l. 23, for "debauching," read *debauchery*.

— 507. col. 2. l. 20, for "inspiring," read *enforcing*.

— 510. col. 2. l. 22, from the bottom, for "literal," read *liberal*.